Ánanda Márga Dictionary

Compiled
by
Ác. Premamayánanda Avt.

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The Editors would like to thank the Ánanda Márga Publications Department for the definitions of almost all the words included in this dictionary. The Ánanda Márga Publications Department strives to define Sanskrit and other words in accordance with the definition given by Shrii Prabhat Raiṇjan Sarkar, or according to how He used them.

Thanks to Shravańa who edited all the Sanskrit words; to Málati who edited all the English definitions; to Ác. Acyutánanda Avt. who guided in the realization of this work and to those who helped in the realization of this work and prefer to remain unknown.

SANSKRIT'S PRONUNCIATION GUIDELINE KEY

a á b c d ḍ́ e g h i j k l m ḿ n ń ṇ̐ o p r s ś t ṭ́ u ú v y

It is possible to pronounce Saḿskrta, or Sanskrit, using only twenty-nine letters of the Roman script. The letters "f", "q", "qh", "z", etc., are required in Arabic, Persian, and various other languages, but not in Saḿskrta.

"ḍa" and "ḍha", occurring in the middle of a word or at the end of a word, are pronounced "ŕa" and "ŕha", respectively. Like "ya", they are not independent letters. In non-Saḿskrta words, "ŕa" and "ŕha" may be written.

This key is a guide to the pronunciation of the Sanskrit words in this dictionary. In the case of those words of other languages (such as Bengali and Hindi) slight variations in the pronunciation will occur.

a = "a" as in "mica"
á = "a" as in "father"
i = "i" as in "folio"
ii = a somewhat prolonged *i*
u = "u" as in "lute"
ú = a somewhat prolonged *u*
r (alone or followed by a consonant) = *ri* as in Spanish *carido*
rr = *rri* as in Spanish *corrida*
lr = *l* + *ri*
lrr = *l* + *rri*
e = "e" as in "cachet"
ae = "ai" as in "kaiser"
o = "o" as in "open"
ao = "au" in "sour"

ḿ = a nasalization of the preceding vowel, somewhat similar to "ng" in "sung"
h (following vowel, but not followed by a vowel) -an aspirated version of the vowel, or *ha* sound appended to the vowel. E.g., *vah* = either *va* with aspiration (expelling breath), or *vaha* sound.
kh, gh, ch, jh, ṭ́h, ḍ́h, th, dh, ph = aspirated forms of the consonants (expelling breath)
uṇ̐a = nasalized "wa" ("a" being pronounced as in "mica") . Combining form *uṇ̐* before *k, kh, g, gh* = "n" pronounced naturally for that location.
iṇ̐a = nasalized "ya" ("a" in "mica"). Combining form *iṇ̐* before *c, ch, j, jh* = "n" pronounced naturally for that location.
ṭ́ = cerebral "t" (tip of tongue touches centre of palate)
ḍ́ = cerebral "d" (tip of tongue touches centre of palate)
ń = cerebral "n" (tip of tongue touches centre of palate)
t = dental "t" (tip of tongue touches upper teeth)
d = dental "d" (tip of tongue touches upper teeth)
y at beginning of a word = "j" as in "jump". In middle of a word = "y" is pronounced as in "you".
v at beginning of a word = *it is pronounced* "v" as in "victory". In middle of a word = "w" as in "awaken".
sh = palatal "s" (tip of tongue touches back of palate), "sh" as in "shall" or "ss" in "issue"
ś = cerebral "s" (tip of tongue touches centre of palate), "sh" as in "shun" or "bush"
kś = is either an aspirated version of "k" (expelling the breath), or "k" + "sh"
ṇ̐ (preceded by a vowel other than *i* or *u*) = is nasalized
jiṇ̐a = "gya" ("a" as in "mica")
jiṇ̐á = "gya" ("a" as in "father")
Note: Where the words "he" or "his" are used it automatically implies the words "she" and "her" respectively.

FOREWORD

Some time ago Ánanda Márga Gurukula published the Ánanda Sutram Word Index compiled by the late Shri Ladli Prasad Bhargava. That publication was an etymology of all the basic Sanskrit words used in the aphorisms together with a one-letter Tantrika dictionary commonly known as ekákśarimátrkákośah. Even though it was a very valuable publication, its usage was restricted to the researchers and students of Ánanda Sutram.

The present compilation by Ácárya Premamayánanda Avadhúta is intended to have a much broader appeal. As the philosophy of Ánanda Márga gains increasing popularity around the world, it has become imperative to provide the readers with a supplementary definition of the terms employed. This dictionary is a first attempt to bring together all words commonly used by Shrii Shrii Ánandamúrtiji to make spiritual concepts familiar to anyone treading on the spiritual path. The students and scholars will find this volume equally beneficial.

Ácárya Premamayánanda has taken special pains to retain Shrii Shrii Ánandamúrtiiji's style and interpretation of words adopted by Ánanda Márga Publications, which is in accordance with Shrii Shrii Ánandamúrtiiji's preferences.

I wish this publication success and hope that it will be further enriched in future editions.

Ácárya Shambhushivananda Avadhúta,
Kulapati - Ánanda Márga Gurukula
Ánanda Nagar, P.O. Baglata, Dist. Purulia
West Bengal, India

Ánanda Márga Dictionary

A a

a *n*.**1**. The sound **a** is the original seed of creation. **2**. The mantra of creation, **a**, is the first letter of the alphabet. □ when we put together the first letter of the Sanskrit alphabet, **a**, and the last letter, kśa, we get the akśamálá or alphabet, which is also known as the varńamala, or garland of letters. □ the controller of the seven notes of Indo-Aryan music, the surasaptaka, in Western music, the octave. □ *prefix* not, without. - *ex*. adharma.

á the second letter of the Indo-Aryan alphabet. □ the acoustic root of ŕśabha, the second musical note. □ *prefix* from.

ábhása **1**. Due to reflection, something appears to be distorted or misshapen. **2**. That which does not have any resemblance to other objects; that which cannot be conceptualized. □ to say something in abbreviated language or twilight language or through symbolism.

abháva want. □ scarcity.

abhavat has been created. □ the past.

abhaya *mfnt* without fear. □ freedom from fear.

abhedajiṇána *mfnt* integral knowledge. □ the knowledge that comes from transcending bhedas, or differences. □ non-discriminatory knowledge. □ transcendental knowledge.

abhi *ind*. a prefix expressing to, towards, into, over, upon. □ well, complete. □ all-pervasive.

abhidhamma *m*. [*Pali*] **1**. Getting the way to dharma. **2** Spiritual initiation. □ word used by Lord Buddha for initiation.

abhidhyána *nt*. desiring, longing for. □ collective name for prańidhána and anudhyána. □ in abhidhyána the unit mind remains continuously absorbed in the ideation of the Supreme Entity and finally merges in Him. □ meditation.

abhiiśťa all-pervasive Iśťa or goal. □ self-illuminating.

abhijiṇánapatra certificate of merit. § *rt*. Ánanda Márga Gurukula.

abhijita *m*. the one who is victorious.

abhimána ego. □ inflated, extremely sensitive ego. When a person expects great honour from others but does not receive it, the reaction is called abimána. □ when a person thinks that he or she deserves more than what he or she is getting. □ the first type of ahaḿkára. □ unicellular organisms. § *bt*. asmitá. § *rt*. mána.

abhimukha *mf* facing. Turning the face towards.

abhinivesha *m*. mental obsession; to continue to indulge in something that one knows is wrong; to remain addicted to something in spite of being aware of the painful consequences. § *bt*. avidyá máyá in human life.

abhiśeka oath. □ initiation. □ the boon of rapid spiritual progress conferred by a tantric guru.

ábhoga an object of enjoyment. □ that object which feeds the mind. □ *Lat*. mental pabulum.

abhra mica, mineral formed about 1,000 million years ago. □ *etym*. that which constantly sparkles.

abhyása study. □ continuity in practice. □ the creation of a particular continuous psychic vibration. □ the most essential factor in the spiritual sphere. □ the continuous endeavour to create the state of mental equilibrium leads to the attainment of samádhi.

abje in the lotus.

Ác. Asiimánanda Avt. (-1990) senior monk of Ánanda Márga and an agricultural specialist, faithfully noted down many of P.R. Sarkar's talks on farming. □ tragically, he was brutally murdered by members of the Communist Party of

India (Marxist) on the 2nd April 1990 at Ánanda Nagar, the headquarters of Ánanda Márga.

Ác. Shraddhánanda Avt. (June 1919 -) *i.s.* the one who diverts all his energy towards the ultimate truth is filled with bliss. □ a senior monk who was selected to be the first Purodhá Pramuka and President of Ánanda Márga after the death of its founder, P.R. Sarkar. □ since October 1990 Ác. Sharaddhánanda Avt. has held the posts of both Purodhá Pramukha and President of Ánanda Márga. □ due to failing health he appointed Ác. Ragunath a grhii or family ácárya as President of Ánanda Márga in December 2001.

acala *n etym.* that which does not move, still, stationary. □ *coll.* tree or mountain.

acára *n* [*Portuguese*] pickle.

ácára *n* conduct, behaviour.

ácarańa conduct.

ácarańát dharmah "dharma is the sum total of all your conduct."

ácarańiiya shúdra *dogm.* a lower-caste person whose cooked food and drink can be accepted by upper-caste people, apart from those items which are boiled, roasted or fried.

ácárya *m.* or **ácáryá** *f.* one who teaches others by his or her exemplary conduct. □ spiritual teachers of Ánanda Márga qualified to give initiation and teach all lessons of meditation. □ s*lk. ácarańát páthayati yah sah ácáryah.* - ácáryas are those who teach by their exemplary conduct. □ *abb.* Ác.

áccha good, well. □ *excl.* Oh, yes! I see! used mostly in colloquial Bengali.

acetana unconscious.

acintya beyond the periphery of the mind.

acyuta *etym.* that which does not fall off or drop off; that which does not deviate from its own nature or dharma. □ which has fully expressed its nature. □ un-degraded. □ § *rt.* Supreme Consciousness.

ádarsha *n* ideology. □ that which we keep in front of us or watch, and follow while we act. □ *Ved.* mirror.

ádesha order. □ when something is made compulsory, either to do or not to do, regardless of whether it is proper to do it or not.

adhama lowest; of lower grade.

adhamádhama the lowest of the low.

ádhára base, foundation, essential, primary.

adharma that which goes against fundamental nature of an entity. □ see * dharma.

adhi pervasive.

ádhibhaotika metaphysic. □ all-pervasive physical level. □ physical.

ádhidaeviká metapsychic. □ all-pervasive psychic level. □ mental.

adhikáritantra *n.* bureaucracy.

ádhikya increase, excess.

adhruva changing, transitory.

adhyánadhyána the state of mind in which meditation becomes automatic. □ the spontaneous repetition of one's Iśťa mantra.

adhyápaka professor. § *rt.* Ánanda Márga Gurukula.

ádhyátmika metaspiritual. □ all-pervasive spiritual level. □ spiritual.

adhyátmika yajiṇa service to Supreme Consciousness.

ádi beginning.

ádikárańa causal matrix. § *syn.* ádya shakti.

ádipuruśa the first puruśa.

áditya *Old Sans.* collector, one who collects what is due to him or her. □ the sun.

adrśťa destiny. § *syn.* niyati.

advaeta non-duality.

advaetaváda *phil. doctr.* non-dualism, monism.

ádyá shakti causal matrix of the universe. § *syn.* ádikárana.

ae the acoustic root of the sense of blessing in the subtle sphere. □ while uttering any incantation it is the common practice to add ḿ to the acoustic root. Thus **ae** is pronounced as aeḿ. □ aeḿ is the acoustic root of vocalization. Linguistic expression is divided into six stages: pará, pashyanti, madhyamá, dyotamáná, vaekharii,

and shrutigocará. ☐ aeḿ is also used to invoke Shiva, the propounder of Tantra: aeḿ Shiváya namah.

aehika mundane.

aeshvarya occult powers. ☐ one who possesses all the eight occult powers. **1**. Ańimá - to become small enough to enter any physical particle or any corner of another's mind. **2**. Mahimá - to become omniscient and feels love for the universe. **3**. Laghimá - to become light enough to fly through air and study the minds of others. **4**. Prápti - to obtain any desired object. **5**. Iishitva - to control others. **6**. Vashitva - to psychically dominate others. **7**. Prakámya - to materialise the desired outcome of events. **8**. Antaryámitva - to know the inner thoughts and needs of any entity. ☐ these powers are also called "vibhúti". ☐ *NB* even though some of the powers may achieve similar ends, these ends are achieved by different methods. § *syn*. Iishvara.

ágama authority. ☐ proof of the trustworthiness of a source of knowledge. ☐ the replies of Sadáshiva to the questions of Pávartii in Tantra scriptures.

aghora *m*. tantrics of the left hand path, or vamacarii. ☐ they do not discriminate between edible and not edible food.

aghori *mf* he or she who follows the path of aghora, the tantric path of the left hand.

ághráńá smelling. § *bt*. nose.

agni *m. coll*. fire. ☐ *etym*. that which grows quickly, or that which eats or devours quickly.

agni mańgala the igneous plexus. ☐ the psycho-spiritual centre located at the mańipura cakra. ☐ in this area there are ten sub mańd́ala or ten mental propensities. § *syn*. mańipura cakra.

agnisharmá as red as fire. ☐ extreme anger.

agnitattva vitality. § *syn*. vital energy.

agragati spiritual progress.

agryábuddhi pointed intellect.

ah acoustic root of amrta or nectar. ☐ a sweet or attractive mentality.

aham the part of the mind which performs actions, the doer "I" or ego. ☐ second mental subjectivity. § *syn*. ahaḿtattva. § *rt*. rájoguńa.

ahaḿkára pride.

ahaḿkára vrtti the mental propensity of ego. ☐ "Since I was there, I was able to control the situation. But I wonder what would have happened in my absence. I'm sure that if I had not been there, the world would have met its final destruction." - so spoke Aurangzeb, the last powerful Mughal emperor of India. It is an expression of ahaḿkára vrtti. ☐ its controlling point is the anáhata cakra.

ahaḿprabalye when aham is dominant.

ahaḿtattva the part of the mind which performs actions, the doer "I" ☐ ego.

áhára food.

ahiḿsá not inflicting pain on anybody by thought, word or action. ☐ the first principle of yama. ☐ *slk*. *manovákha yaeh sarvabhútá ná maapidá namahiḿsá.*

ahiphena opium. ☐ poppy juice which is intoxicating and hence támasika. ☐ ahi - snake and phena - foam.

ahorátra day and night.

ahorátri 24 hours. ☐ *slk*. *kuru puńyam ahorátram*. - be engaged in puńyam, virtuous work for all 24 hours.

aiṇjali an offering made with joined, upturned palms.

ajapájapa the state of mind in which one is performing japa effortlessly. ☐ the spontaneous repetition of one's Iśt́a mantra.

ájiṇá cakra the cakra located slightly above the eyes at the pituitary gland. ☐ psycho-spiritual plexus composed of a main gland the pituitary which has two sub glands. ☐ the acoustic root of ájiṇá is t́ha. ☐ *fig*. a lotus with two petals. § *syn*. lunar plexus.

ájiṇá nád́ii *n*. efferent or motor nerves.

akála *n*. timelessness.

akalyáńa that which is spiritually bad. § *rt*. prádurbháva.

akarma *n*. inaction.

akartá non-doer. ☐ one who does not do any action himself. § *rt*. Puruśa.

ákásha *n*. sky. □ ethereal factor. □ the first and the subtlest of the five fundamental factors. § *syn*. vyoma tattva.
ákáshabhúta ethereal factor.
ákáshatattva sound waves. □ the sound waves which are perceived by the ears are emanated by the ethereal factor.
ákáshiipreta pretayonii negative microvita. □ *myth*. those who due to their ambition always engage in destructive activities and those who are willing to commit any heinous crime in order to fulfill their ambitions get this status after their demise. They are reborn as human beings after reaping the consequences of their actions for a long period of time.
akhańd́a kiirtana *n*. continuous kiirtana. □ kiirtana done continuously for 3 or a multiple of three hours while dancing laliita mármika in an anticlockwise direction. □ see* kiirtana.
akliśt́á when an action does not generate pain neither at the beginning nor at the end. § *syn*. mukhya vrtti, or path of devotion.
akliśt́ákliśt́á an action starts off well, but ends in pain. □ *e.g.* suppose one takes a seat in the first class compartment, but has only a third class ticket. The journey will naturally be comfortable. This is akliśt́á. But if the ticket inspector comes, a painful situation will arise.
akrodha *n*. the absence of anger, a very subtle propensity. □ the tenth and final characteristic of dharma.
akśa to mark off, or to draw a line. □ to have eyes. *e.g.* one who has eyes like a lotus - kamala is called kamalákśa. □ the Indo-Aryan alphabet from the first letter **a** to the last letter **kśa**.
akśamálá *n*. alphabet. □ garland of letters. □ the fifty letters of the Indo-Aryan alphabet from **a** to **kśa**.
akśara *adj*. Immutable, unchangeable. □ where there is no decay or wane.
akśi *n*. eye.
alambanii *n*. shelter.
álasya *n*. lethargy.
álaya *n*. stack or house.
alpa *adj*. small, a little, some.
áluka - álua - álu *n*. sweet potato. □ what we call álu came to India from abroad about 400 - 450 years ago. Thus it has no separate name in Sanskrit.
ańm *n*. the acoustic root of an idea. □ the same sound, when uttered with a different mental ideation, acquires different meanings, and the effect it has varies from person to person.
amanasika beyond the mind.
amara *adj*. immortal.
amávasyá new moon.
ambala acidity.
amla *adj*. acid. □ sour.
amrta *n*. ambrosia. □ nectar. □ divine nectar. □ immortal, that which, when ingested, helps one overcome death. □ that which transforms something of little value into something of great value (such as iron into gold). □ that in which supernatural qualities are hidden. § *syn*. sudhá.
amrta vrtti sweet expression. □ its controlling point is the vishuddha cakra.
amrtasya puttŕah children of the Supreme Immortal Being.
anácarańiiya shúdra *dogm*. lower caste people from whom upper-caste people will not accept any food and drink, but whose shadow can be accidentally stepped on without the need to take a purifying bath afterwards. One is also allowed to worship the deities in the houses of these people without the fear of losing one's caste.
anádi without beginning.
anagrasara *adj*. underdeveloped.
anáhata cakra cakra situated in the middle of the chest. □ fourth psychic-nerve plexus. □ the "yogic heart". □ psycho-spiritual plexus composed of the thymus gland and twelve sub-glands. □ the acoustic root of anáhata is yaḿ. □ *fig*. a lotus with twelve petals. § *rt*. aerial factor. § *syn*. **1**. Solar plexus. **2**. Saora mańd́ala.
Ánanda Márga **1**. *lit.* the path of bliss. **2**. The system of spiritual practices as taught by Shrii Shrii Ánandamúrti. □ *abb*. ÁM.
Ánanda Márga Gurukula *n*. the board of education of Ánanda Márga supervising all the educational and

research institutions of Ánanda Márga. ☐ the purpose of Ánanda Márga Gurukula is to promote Neohumanistic education and to acquire knowledge for that purpose. ☐ see* Neohumanism. ☐ *abb*. ÁMGK.

Ánanda Márga Pracáraka Saḿgha *n*. the socio-spiritual organization founded in 1955 by Prabhat Raiṇjan Sarkar for the propagation of the Ánanda Márga ideology. ☐ *abb*. ÁMPS.

ánanda *n*. divine bliss. ☐ to get pleasure, to feel at ease, to swell with emotion. ☐ *etym*. that which, when obtained, creates a flow of bliss. ☐ s*lk*. *ánandáddhyeva khalvimáni bhútáni jáyante, ánandena játáni jiivanti ánandaḿ prayantyabhisaḿ vishanti.* - this quinquelemental world has been born out of joy, is being maintained in joy, and into sacred joy will melt.

Ánanda Nagar *n*. the headquarters of Ánanda Márga Pracáraka Saḿgha established in 1963 in the district of Purulia in West Bengal, India.

Ánanda Sútram *n*. blissful aphorism. ☐ collection of Sanskrit couplets, embodying the spiritual treatises of Ánanda Márga, written by Shrii Shrii Ánandamúrti. ☐ the book is divided into five chapters dealing respectively: Chapter 1 - Spiritual philosophy. Chapter 2 - Individual mind and cosmic mind. Chapter 3 - Levels of the unit mind and of the cosmic mind. Chapter 4 - The creation of the universe. Chapter 5 - Social philosophy.

ánanda váńii *n*. divine spiritual message.

Ánanda Váńii Saḿgraha *n*. the collection of spiritual messages given by Shrii Shrii Ánandamúrti from 1955 until 1990.

ánandáshru tears coming out of pleasure.

anantam endless.

ananyapáy unparalleled, incomparable. ☐ an entity which cannot be compared to any other being. § *rt*. **1**. The historical Sadáshiva of about seven thousand years ago. **2**. The historical Krśńa of about 3.500 years ago.

anashana not to eat, in the sense of not being able to eat.

anátmabháva non-consciousness.

anavasthá in a state of non-existence.

ańd́a egg. ☐ that which moves about unseen and becomes active when it comes into the open. ☐ *myth.* that which is on the path of movement or emergence or expression. ☐ anda is conceptually analogous of brahmanda or the created universe.

ańd́aja omniparous, those beings which are hatched from eggs.

Angkor Wat a huge Shiva temple in the kingdom of Kamboja pronounced nowadays Kambod́iyá by the people. ☐ the Sanskrit word ounkárabhat́t́a became ounkár bhát́ and ounkár bhát́ became Angkor Wat. ☐ now the temple has been practically ruined.

aniila not blue.

aniisha the one who has no lord. § *rt*. Shiva.

anila air, wind. ☐ not fixed, non stationary, mobile.

ańimá the first of the eight vibhúti or occult power. ☐ the power to become small, small enough to enter any physical particle or any crevice of another's mind. ☐ the ability to shrink one's psychic existence to a small point and enter into the smallest objects or ideas. § *bt*. aeshvarya.

anitya transitory, uncertain, temporary, ephemeral, transient.

anityatá the ephemeral, the transitory.

anna *etym*. that which is eaten, that which can be eaten. ☐ *coll*. the chief food of any area; in some places rice, in others bread, or potato or porridge. ☐ just as a Bengali is correct to call rice anna, so would an Irishman be correct to call potato anna. ☐ staple food.

annamaya kośa the physical body, composed of the five fundamental factors. ☐ one of the layers of the unit mind. ☐ here támoguńa is dominant, rájoguńa is ordinary and sáttvaguńa is negligible. § *rt*. bhúrloka.

anrta false, malevolent lie.

anta finite, end.

antahkarańa internal faculty. ☐ made of the conscious and subconscious portions of the mind; thinking, memory, etc., all belong to antahkarańa. ☐ it is an intrinsic portion of the mind itself. It is this portion of the mind that creates the feeling of the emptiness in the stomach, and therefore hunger. Once the stomach becomes empty, the mind starts

searching for food, and this is expressed through the physical actions of the body. ☐ it is directly associated with the body.

antahstha varńa convertible letters such as: ya, ra, la, va. These four letters are not independent sounds or independent letters. That is, when they appear as the first letter of any word, they will have a particular sound; and when they appear in the middle or at the end of the word, they will not have the same sound.

antar internal.

antarátmá the inner self, residing in the heart. ☐ the soul, the jiivátmá

antardŕśťi internal clairvoyance. ☐ seeing the inner nature of some one near to you. ☐ it occurs when a person is near you and you can understand what is happening in his or her mind.

ántarika sevá internal service. ☐ the essence of the internal service lies in the ideation of one's Iśťa or goal. ☐ during sádhaná we often find that the mind runs away. The best way to catch the mind is to think about the physical service of the Iśťa in dhyána - meditation in which the unit consciousness is directed towards the Supreme Consciousness.

antaryámitva the eighth and last vibhúti or occult power. ☐ the power to know the inner thoughts and needs of any entity. § *bt*. aeshvarya.

antyaja shúdra *dogm*. those who Aryans refuse to associate with; if they even step on their shadows, upper-caste people will have to take a purifying bath.

anu after, behind, following.

ańu *coll*. any small entity. ☐ molecular existence. ☐ atom.

ańu puruśa unit consciousness. ☐ see* Puruśa.

anubhúti feeling. ☐ spiritual experience.

anucchúnyá unmanifested.

anucchúnyá prakrti the primordial stage of prakrti before it is expressed.

anucikiirśá the desire to imitate.

anudhyána when sádhakas feel that the object of meditation, which is their life and soul, is trying to escape, they immediately run after Him and try to catch Him.

anudisha secondary points: northeast, northwest, southeast, southwest, above and below.

anugamana following. ☐ *e.g.* when someone arrives somewhere after another person.

anugraha capable of bestowing grace. ☐ one of the qualities of an ideal guru or preceptor. ☐ see * guru.

anujiṉá yoga the fundamental connection of Puruśottama with each and every particle in the universe. § *syn*. 1. Anujiṉáta yoga. § *rt*. dhyána. § *bt.* Paramátma.

anujiṉáta yoga the state of cosmo-theistic bearing; the presence of Puruśottama is in all the entities of the universe. § *syn*. 1. Anujiṉá yoga. § *rt*. dhyána. § *bt.* Paramátma.

anukarańa imitating.

anukúla congenial.

anukúlavedaniiya congenial mental feelings.

anuloma *dogm*. the circumstance of a man marrying below his social status according to caste hierarchy.

anumána inference.

anumáyá presence within each unit mind; it causes people to remain preoccupied with colourful thoughts about the past, present and future. § *bt.* shivánii. § *rt*. human beings.

anurága to dye one's mind with the colour of the Infinite Entity.

anurakti becoming attached to or being attracted by a particular entity after having understood its nature. ☐ anurakti is of two kinds. 1. The attraction to the Supreme Brahma or Infinite Cosmic Consciousness is paránurakti. 2. The attraction to Brahma under the sway of Prakrti or the attraction to the crude manifestations is termed aparánurakti. ☐ God is an object for paránurakti. When the aspirant considers the Supreme Brahma to be his or her own, it is termed bhajaná or bhakti. ☐ the two varieties of anurakti exist only due to the introversive or extroversive tendencies of the mind; that is an extroversial

mind develops aparánurakti, while an introverted mind develops paránurakti. ☐ affection. ☐ love. ☐ devotion.

anusarańa to follow.

anushásana discipline which leads to the welfare of all human beings.

anusvara it is an intermediate stage between náda and kalá, a state of transformation from Causal Brahma to Effect Brahma.

anutápa vrtti the mental propensity of repentance. ☐ its controlling centre is the anáhata cakra.

ao the acoustic root of namah biija. ☐ the acoustic root of acquiring greatness in life.

aopasthya nerve controlling the genitary organ.

aorńa woollen, concerning wool.

aorva earthly.

aorvara fertility, the earth's capacity to produce.

aorvii lithosphere.

aosira *etym*. the base of the tail. ☐ *coll*. the base of the tail of the yak family, which are found in cold countries.

aośńa 1. Vitality. 2. Calorie.

aośt́ha relating to the lips.

aośt́ra concerning the camel.

ap water. The liquid element. ☐ the fourth of the five fundamental factors.

ápa action.

apa *prefix* opposite, opposing. Action.

apacaya squandering. ☐ *antonym* saiṇcaya.

ápadanna food that helps the human being to survive. ☐ when life is jeopardized due to the lack of food and water, you need not consider whether the food is prohibited on any grounds or comes from an unworthy person.

apadevatá one whose nature is the opposite to that of a god. ☐ one who does not have good qualities. ☐ imaginary ghosts. ☐ *antonym* devatá.

apakarma misdeed. ☐ that which goes against karma - deed. ☐ *antonym* karma.

apakrśt́a inferior. ☐ *antonym* utkrśt́a.

apakrti uncultured. ☐ *antonym* saḿskrti.

apámárga Achyranthes aspera Linn. A type of plant that has medicinal qualities. If the flowering top of the apámárga is thrown it will stick to one's clothes. In India, apámárga is divided into two varieties the white and red. Both varieties have many different medicinal qualities.

apána the vital air or váyu residing between the anus (pánu) and the navel point which controls the movement of urine and stool. ☐ *etym*. that which does not help in increasing fluidity. § *bt*. internal váyus.

apara objective. ☐ controlled. ☐ see * para.

apará prashna questions relative to the material world. § *rt*. aparávidyá.

apará vrtti mundane knowledge. ☐ its controlling point is the ájiṇá cakra.

aparábhakti attraction to Apara Brahma, the expressed aspect of Brahma. ☐ see * parábhakti.

aparádha crime.

aparájiṇána mundane knowledge.

aparakśabodha spiritual knowledge where the mind merges with spirit or átmá and unit spirit or jiivátmá merges in the Supreme Subjectivity or Puruśottama; ☐ where knower, knowledge and the object of knowledge become one. § *bt*. human knowledge.

aparávidyá mundane knowledge.

aparigraha control over one's objective life. ☐ non-indulgence in the enjoyment of amenities and comforts that are superfluous for the preservation of life. ☐ the fifth principle of yama.

aparokśábhása focused intuitional knowledge. ☐ all objectivities lie within the causal mind. However, they normally remain unseen as the causal mind is covered by the darkness of ignorance. ☐ the process of seeing various aspects of the causal mind with the help of spiritual effulgence is called focused intuitional knowledge.

aparokśánubhúti direct experience. ☐ intuitional knowledge. ☐ one who is established in the macrocosmic mind knows all the objectivities. To such an entity all knowledge is intuitional knowledge. ☐ when the knower, knowable and knowledge become one; non-dualistic self-knowledge is

attained. Only this is real knowledge. All other knowledge is the shadow of knowledge ... insubstantial knowledge.

aparottara answer relative to materiality. ☐ the answer one receives in the attempt to fulfill the knowledge into material science. § *rt*. aparávidyá.

apatattva waves of taste. ☐ the waves of taste or taste-tanmátrás, which are sensed by the tongue are emanated by the liquid factor.

apavarga when an action has been completed and its results have also been obtained. ☐ the period after the completion of action. ☐ exception.

ápekśika comparative. ☐ relative. ☐ non absolute.

ápekśika satya relative truth. ☐ dependent on time, place and form.

ápekśita due for expression, potential. ☐ honoured.

aprapatti the mental feeling that all is done by individuals and not by Parama Puruśa. § *syn*. viprapatti

árádhaná irresistible urge for the Lord. ☐ forgetting oneself in the pursuit of the Lord.

áraṅyaka *etym*. that which pertains to the forest - araṅya. ☐ *coll*. the philosophical portions of the Vedas relating to the objective world.

arcaná worship.

ardha half.

ardhakurmakásana half tortoise posture. § *syn*. diirgha prańáma, long bowing posture.

ardhashivásana half Shiva posture.

Arjuna the representation of energy or force. ☐ always fighting to maintain balance. ☐ *fig*. the luminous factor at the mańipura cakra. ☐ one of the five Páńd́ava brothers of the Mahábhárata; son of king Páńd́u.

árśa relating to sages.

árśa dharma *lit.* the religion of the sages. ☐ the religion of the Vedic Aryans. ☐ the assembled teachings of the rśis or sages; árśa is derived from rśi.

artha *coll*. money. ☐ anything, especially wealth, that gives temporary relief from suffering. ☐ psychic desire or goal. ☐ see * paramártha.

artha vrtti psychic longing; longing for mental peace; longing for any object that may bring mental peace such as money or fame. ☐ its controlling point is the múládhára cakra.

aruńa crimson colour of the sunrise.

Aryan one of the four main races in the world.

asamprajiṇáta samádhi kind of mental absorption where only the Cognitive Faculty, Puruśa remains. ☐ this state is attained on the complete elimination of the I-feeling. § *rt*. **1**. Nirbiija asamprajiṇáta - without seed. **2**. Sabiija asamprajiṇáta - with seed.

ásana easily maintained posture. ☐ the third limb of aśt́áuṇga (eight-limbed) yoga. ☐ postures for curing physical and psychic problems, especially those that interfere with sádhaná. ☐ *Ptnjl. def. sthirasukham ásanam*. - ásanas are easy postures which are held with proper inhalation and exhalation. ☐ ásanas exercise the nerves, tissues, glands and organs of the body. While practicing ásanas one enjoys physical comfort and mental composure. ☐ there are mainly two types of ásanas: svásthyásanas and dhyánásanas. **1**. Svásthyásanas are practised primarily for physical health and secondarily for spiritual elevation. **2**. Dhyánásanas are practised primarily for concentration of mind and meditation. ☐ dhyánásanas include padmásana or the lotus posture, baddha padmásana or bound-lotus posture, siddhásana or siddha posture, or the posture of a perfected being and viirásana or brave posture.

asana to remain present, to survive.

ásana shuddhi meditation process to withdraw the mind from physical awareness and concentrate it at one point.

asantośa discontent, displeased.

asat untruth, mutable.

áshá vrtti the mental propensity of hope. ☐ its controlling point is the anáhata cakra.

ashana food.

áshava *sat*. the substance which produces new vigour in the body. ☐ *tam*. wine.

áshaya bundle of unspent reactions. ☐ container.

asheśa endless.

ashke-cake steamed cake made of rice flour and eaten with molasses.
ashma stone. *coll*. **páthar**.
ashoka Jonesia asoka roxb. tree of the leguminous variety with red flowers. □ Saraca indica Linn. □ one of nine plants, which the ancient people of India, found to possess medicinal qualities and food value.
áshram hermitage, monastery.
áshrama four systems of lifestyle: **1**. Brahmacarya - student life. **2**. Gárhasthya - family life. **3**. Váńaprasthya - retirement in solitude. **4**. Sannyása or yati - the life of renunciation.
áshramii married. □ one of the qualities of an ideal guru or preceptor. □ see * guru.
ashru tears.
áshutośa easily pleased.
ashva horse.
ashvattha Indian fig tree. □ one of the five sacred plants called paiṇcavati.
ashvinii nerve controlling the anus.
asita *n*. black.
asmitá egotism. □ the belief that mind is everything. To take full credit for one's actions ignoring the fact that Purušottama is witnessing them. § *bt*. avidyamáya in human life. § *nt*. **1**. Abhimána. **2**. Gaorava. § *rt*. **1**. Mána. **2**. Mada.
ásphoťa seedling.
aśťákśarii a word with eight syllables.
aśťapásha the eight fetters of the mind. **1**. Grhńá - hatred, revulsion. **2**. Bhaya - fear. **3**. Lajjá - shyness, shame. **4**. Shaunká - doubt. **5**. Jugupsá - dissemblance, hypocrisy and backbiting. **6**. Kula - vanity of lineage, high descent. **7**. Shiila - cultural superiority complex. **8**. Mána - egotism, vanity.
aśťáuṇga cikitsá vijiṇána the áyurvedik medical system.
aśťáuṇga yoga the eight-fold path of yoga propounded by Shrii Pataiṇjali. **1**. Yama. **2**. Niyama. **3** Ásana. **4**. Práńáyáma. **5**. Pratyáhára. **6**. Dhárańá. **7**. Dhyána. **8**. Samádhi.

asteya **1**. Non-stealing. **2**. Not to take what belongs to others. Stealing may be of four types: **a** physical theft of any material object. **b** psychic theft. **c** depriving others of their due physically. **d** depriving others of their due mentally. □ the third principle of yama.
asti existence.
astra to control or dominate others by using a weapon like a stick, knife, gun, etc. □ here bloodshed will almost always happen.
astra viplava form of physical revolution.
asura an Assyrian tribe. □ among the Indo-Aryans, the term took on an additional derogatory meaning of "monster"; they used it in this sense to describe non-Aryan peoples. □ *dogm.* in the Vedas non-Aryans are described as black and are considered inferior to the Aryans. □ demon. § *syn*. dánava.
ásvádana tasting. § *bt*. tongue.
atah from here, from now on.
atala *etym*. that whose bottom is too deep to find. □ *coll*. the third level down in the successive order of crudeness.
átapa snána sun-bathing.
átas pertaining to explosives or pyrotechnic.
átatáyii **1**. Aggressor. **2**. When circumstances make it necessary to use force against certain individuals resulting in *himśá* - use of violence, such individuals are termed as átatáyii. □ *slk. kśetradárápahárii ca shastradhárii dhanápaháh agni dagaradashcaeva śadete hyátatáyinah*. - anyone who, by the use of brute force, wants to take possession of your property, abducts your wife, comes with a weapon to murder you, wants to steal away your wealth, sets fire to your house or wants to take your life by administering poison, is called an átatáyii.
átauṇka phobia. □ excessive fear of something. □ *e.g.* a person who does not know how to swim will be afraid to wash in a river.
atha this is, this will be. □ Patainjali Yoga Sutrá aphorism: *atha yoganushásanam*. - yoga as a school of self-discipline.

Atharvaveda religious and philosophical school. ☐ it emphasizes the use of ritual to gain boons from the gods. ☐ the third of the four Vedas entirely written in India. ☐ this scripture is at least 3000 years old.
ati abundance, excess, excessive growth.
atibiija super-acoustic root. § *syn*. mahábiija.
atiisha abundance, excess, excessive growth. ☐ *form*. formidable ruler, Mahákaola. ☐ *coll*. fit to be welcomed by all, wise sage. ☐ during the Buddhist era, those who were firmly established in profound wisdom used to be known as atiisha.
atimánasa kośa supra-mental mind. ☐ one of the layers of the unit mind. ☐ at this level rájoguńa is dominant, sáttvaguńa is ordinary and támoguńa is insignificant. § *rt*. maharloka.
atipátaka sin of a serious nature.
atirikta surplus goods.
átmá, átman soul. ☐ consciousness. ☐ Puruśa, pure cognition. ☐ the átman of the cosmos is Paramátman, and that of the unit is the jiivátman.
átmabháva consciousness.
átmajiṇána self-knowledge.
átmaka composed of átma.
átmamokśárthaṁ jagaddhitáya ca self-realization and the welfare of the universe. ☐ motto of ÁM. ☐ *coll*. liberation of self and service to humanity.
átmánátma viveka *lit*. self-non-self conscience. ☐ the third stage of conscience. ☐ the role of this type of conscience is to analyze whether the permanent, non-dualistic entity is consciousness átmabháva or non-consciousness anátmabháva.
átmani in the soul.
átma-sukha tattva the principle of selfish pleasure.
atra here, in this place.
atra tiśt́ha stay here.
attá eater.
at́t́ahásya bursting into laughter.
aum the cosmic sound of creation. § *syn*. oṇm.
Austric one of the four main races in the world.

ava *prefix coll*. lower. ☐ diminutive, it diminishes the value of the word it is affixed to.
avabhásah reflection.
avacetana subconscious.
avadhúta *m*. **avadhútiká** *f*. *lit*. one who is thoroughly cleansed mentally and spiritually. ☐ a monk or nun of an order close to the tradition of Shaeva Tantra. ☐ *abb*. *m*. Avt. - *f*. Avtka.
avajiṇá vrtti the mental propensity of indifference. ☐ belittlement of others. ☐ its controlling point is the svádhiśt́hána cakra.
avajiṇáta neglected.
avakśa waning.
avamánaná disrespect.
ávarańii shakti an expression of avidyá shakti, or avidyámáyá, which creates delusion in the mind. ☐ *e.g.* if I do not think about the Supreme, the Supreme will not think about me either, and I will escape the consequences of my past actions. ☐ the shiváni power causes spiritual blindness, as a result the unit mind feels no connection with Puruśottama. § *bt. s*hiváni. § *rt*. samvit shakti.
avarńa colourless, absence of colours.
avatára descend, derive or degenerate. ☐ incarnation.
avatáraváda the incarnation theory.
avidyá ignorance. ☐ centrifugal, or extroversial force. ☐ force of repulsion from the nucleus of pure consciousness. ☐ aspect of the cosmic operative principle, which guides movements from the subtle to the crude. ☐ when human beings become blindly infatuated with objects of physical enjoyment, they become so absorbed in pursuing these objects that they forget: **1** what is permanent and what is impermanent. **2** what is pure and what is impure. **3** that temporary pleasure can end in great pain. **4** that nothing in the external world belongs to them forever. § *bt*. avidyamáya in human life. ☐ see * vidya.
avidyá máyá centrifugal, or extroversial force ☐ aspect of the cosmic operative principle which guides movements from the subtle to the crude. ☐ the power of shiváni to lead the

unit being from the subtle to the crude. § *bt.* avidyá máyá in human life. □ see * vidyámáyá.

avidyá shakti centrifugal, or extroversial, force. □ force of repulsion from the cosmic nucleus. □ aspect of the cosmic operative principle which guides movements from the subtle to the crude. □ see * vidyá shakti.

avidyásamája a society moving towards negativity. □ a society dominated by the static principle in all spheres of life. □ a society dominated by ignorance in the physical, mental and spiritual spheres.

avikalpa yoga the final stage of spiritual realization where knowledge, knower and known have all disappeared. □ Puruśottama is free from all attributes and completely transcendent of the unit mind. □ macrocosmic bliss; absolute tranquillity. § *syn*. bhumánanda. § *bt.*Paramátmá. § *rt*. **1**. Nirvikalpa samádhi. **2**. Kaevalya.

ávirbháva advent. □ premonition that something blissful will suddenly happen. § *rt*. kalyáńa.

avishvása vrtti lack of confidence. □ its controlling point is the svádhiśt́hána cakra.

áyurveda the Vedic system of herbal and natural medicine.

áyurvedácárya teacher of áyurveda, the science of herbal and natural medicine.

B b

ba is the acoustic root of avajiṇá vrtti, the propensity of indifference. □ to ignore something that one doesn't want to know.

Bábá father. □ Supreme Father. □ the affectionate name given to Shrii Shrii Ánandamúrti by his disciples.

Bábá Náma Kevalam universal mantra given by Shrii Shrii Ánandamúrti. □ *lit*. only the name of Bábá. **1**. Everything is the expression of love. **2**. Love is all there is. □ *abb*. BNK.

baddha kumbhaka the period of time that one holds the breath with the lungs full of air. § *syn*. púrńa kumbhaka.

baddha padmásana bound lotus posture.

Báglata land, house of tigers. □ old name for Ánanda Nagar, the headquarters of Ánanda Márga Pracáraka Saḿgha in the district of Purulia, West Bengal, India.

bahihkarańa external organs. □ these are ten organs - five sensory and five motor organs.

báhyika sevá external service. □ the nature of service is broadly of four main categories: **1**. Shúdrocita sevá - physical service. **2**. Kśattriyocita sevá - martial service. **3**. Viprocita sevá - intellectual service. **4**. Vaeshyocita sevá - economic service.

bala energy; the external force of prakrti on an object.

baliivardda ox.

bandha special type of postures, which exercise the nerves so that they also influence the váyus or vital-energy currents in the body. □ the practitioner may or may not derive physical comfort and mental composure from performing bandhas. Bandha requires a person to make a conscious effort to remain in the posture.

bandhu friend. □ one who cannot tolerate separation from his or her friend. □ when the bond of love is so deep that he or she constantly endeavours to come closer to the friend, and radiates love from the depths of his or her heart to the object of oneàs affections. □ the best category friend.

Baoddha shúnyaváda *phil. doctr.* nihilism.

baṕ banyan indica. □ one of the five sacred plants or paiṇcavati.

bauddhika amitavyáya intellectual extravaganza. □ intellectual pursuits without spiritual purpose.

Benares [*English*] distorted name for Váránasi or Káshi. □ one of the oldest cities in India and a special pilgrimage spot for Hindus from all over the world. □ *myth*. according to mythology, if one dies in Káshi one goes to heaven.

bha the acoustic root of the múrcchá vrtti. Here múrcchá does not mean senselessness; it means to lose one's common sense under the hypnotic spell of a particular ripu.

bhadra good, virtue. □ the embodiment of welfare, compassionate and benign. □ internally and externally

good. □ bhadra persons think carefully before doing anything. Whatever they do they do well and do as much good as they can. □ that which progresses in all the three spheres: physical, psychic and spiritual. □ [*Bengali*] bhala . § *syn*. bháilá. § *rt*. Puruśottama.

Bhaerava *Ánanda Sútra* 4-4 *dvitiiyá sakale prathamodgame Bhaeravii Bhaeraváshritá*. - in the second phase of creation Puruśa is called Bhaerava.

Bhaeravii *Ánanda Sútra* 4-4 *dvitiiyá sakale prathamodgame Bhaeravii Bhaeraváshritá*. - in the second phase of creation the name of Prakrti is Bhaeravi.

bhaeravii cakra what is also commonly known as the Star of David. □ two equilateral triangles facing upwards and downwards respectively and superimposed on each other.

bhaga collection of six attributes: **1**. Aeshvarya - possessing all eight occult powers. **2**. Viirya - valour, bravery. **3**. Yasha - fame, reputation. **4**. Shrii - charm. **5**. Jiṇána - knowledge, especially self-knowledge. **6**. Vaerágya - renunciation, detachment.

Bhagaván the owner of bhaga, one who has fully imbibed the six qualities listed above. □ Lord. § *syn*. bhagesha.

bhágavata dharma human dharma □ divine dharma. □ the spiritual code of human beings. □ the dharma to attain the Supreme. □ bhágavata dharma possesses four special characteristics; **1**. Vistára - expansion. **2**. Rasa - flow. **3**. Sevá - service. **4**. Tadsthiti - realization of the Supreme Entity.

bhagesha Puruśottama's role as the Lord who controls and illumines the universe. § *bt*. Puruśottama. § *nt*. **1**. Aeshvarya. **2**. Viirya. **3**. Yasha. **4**. Shrii. **5**. Jiṇána. **6**. Vaerágya. § *syn*. Bhagaván.

bhágyahata unfortunate.

bhágyaván fortunate.

bhajana devotional song.

bhakta devotee.

bhakti devotion. § *rt*. **1**. Hládinii shakti. **2**. Táraka Brahma. **3**. Ota yoga. □ *slk*. *bhaktir bhagavato sevá, bhaktih prema svarúpinii, bhaktiránanda rupá ca, bhakti bhaktasya jiivanam*. - bhakti is service to God, bhakti is the form taken by divine love, bhakti is the embodiment of bliss, bhakti is the life of the devotee.

bhakti yoga devotional form of spiritual practice.

bhaktitattva *phil. doctr.* the essence of the system to attain devotion.

bhaoma mańd́ala the terranean centre. □ the psycho-spiritual plexus otherwise known as the múládhára cakra. □ this centre controls four mental propensities. § *syn*. terranean plexus.

bhaotika physical, material, concerning the five elements.

bhaotika káńd́a material affair.

Bhárat the Indian subcontinent.

bhargá *coll*. brahmic effulgence.

bhastrikásana bellows posture.

bháti progress and development.

bhava the expressed universe. □ those saṁskáras which carry one to the next life. □ *sutra* 4-5 *sadrshapariṅámena Bhaváni sá Bhavadárá*. - in the vibrational world there is a sequence of similarity of curvatures. □ homogenesis. Puruśa, the witnessing entity is called Bhava and Prakrti the creator is called Bhaváni.

bháva idea, ideation, mental flow, mental tendency. □ a special type of ideation which makes the entitative rhythm very pure and holy, which arouses the latent love for Parama Puruśa, and which makes the mind calm and soft owing to spiritual effulgence.

bháva sádhaná spiritual practice of auto-suggestion.

bhava ságara ocean of creation. § *syn*. bhava párávára.

bhava samudra ocean of ideational flow.

bhávadhárá thought-waves.

Bhaváni *Ánanda Sútra* 4-5 *sadrshapariṅámena Bhaváni sá Bhavadárá*. - in the vibrational world there is a sequence of similarity of curvatures. □ homogenesis. Prakrti the creator is called Bhaváni and Puruśa as the witness is called Bhava.

bhavapratyaya bundle of samskáras. □ contains the reactive momenta which cause one's rebirth.

bhávapravaṅatá sentiment.

bhávásana ideation posture.

bhávastha absorbed in bháva.
bhavati the present.
bhávátiita transcendental entity, beyond the periphery of mind; beyond bháva. § *rt*. Nirguńa Brahma.
bhávátmaka svara spiritual sounds.
bhavya the future.
bhaya fear. □ one of the eight fetters of the mind. § *bt*. páshas. § *rt*. **1**. Sarvanásha vrtti. **2**. Bhaya vrtti.
bhaya vrtti the mental propensity of fear. □ its controlling point is the mańipura cakra.
bheda difference.
Bhiima the one who controls the air. □ represented by the aerial factor, at the anáhata cakra. □ one of the five Páńd́ava brothers of the Mahábhárata; son of king Páńd́u.
bhiiśańa the Supreme Judge of all deeds, who often has to take seemingly cruel steps in order to carry out divine justice. § *rt*. Purušottama.
bhikśu **1**. Wandering monk or sanyásii. **2**. Spiritual aspirant.
bhoga material suffering or enjoyment.
bhojana food.
bhojanásana food posture, cross-legged sitting posture.
bhoktá enjoyer. □ the one who enjoys the results of actions.
Bholánátha the Lord who easily forgets others' misdeeds.
bhú land.
bhújauṇgásana cobra posture.
bhukti an administrative area in India akin to a district or a county in Britain.
bhukti pradhána head or chief.
bhúmá macrocosmic mind, cosmic mahat.
bhúmá caetanya Macrocosmic Consciousness. □ § *rt*. Purušottama.
bhúmábháva cosmic ideation.
bhúmánanda macrocosmic bliss.
bhúmi land which people can inhabit without any difficulty. § *syn*. vasu.
bhuribhojana glutton. □ *lit*. eating greedily so much that one cannot eat another morsel. § *rt*. khyáťan.
bhúrloka the crudest of the seven strata in the manifestation of the macrocosmic mind of Brahma. □ támoguńa is dominant, rajah is ordinary and sattva is recessive. § *rt*. annamaya kośa.
bhúta [*Bengali*] ghost, spirit.
bhúta that which is created. □ the five fundamental factors ether, air, light, liquid and solid.
bhúta shuddhi visualizations for the systematic withdrawal of the mind from the physical world. □ an ácárya/á will teach the system.
bhúta yajiṇa service to lower beings, animals and plants.
bhúta, mahábhúta rudimental, or fundamental factor. □ the five fundamental factors are the ethereal, the aerial, the luminous, the liquid and the solid; and they carry, respectively, the tanmátrás of sound, touch, form, taste and smell.
bhútatattva theory of the five fundamental factors.
bhúti becoming, existence, entity.
bhúvarloka the stratum of the mind involved in the working of the physical body. All the tendencies like appetite, avarice, sleep, indolence, are related to the physical body. □ is less crude than bhúrloka. □ here támoguńa is dominant, rájoguńa is negligible and sáttvaguńa is ordinary. § *syn*. **1**. Crude macrocosmic body. **2**. Crude macrocosmic mind. § *rt*. káma-deha or kámamaya kośa.
bidí tobacco leaf rolled in the form of a very small cigar and usually inhaled, thus támasika.
biija seed, root.
biija mantra acoustic root. □ special sound vibration from which a particular type of action stems.
biijatalá pit for the seedling.

trifoliated leaves of bilva

bilva *coll*. wood apple, bell fruit, Aegle marmelos. □ *etym*. that which makes a hole. □ one of the five sacred plants or paiṇcavati. □ also one of nine kinds of plants, which the ancient people in India, found to possess special values, medicinal properties and food value.
bodha feeling, sense.

bodhakriyá knowledge. □ it is of two types: conceptual knowledge or parokśa bodha and spiritual knowledge or aparokśa bodha. □ sensation.

bodhi intuition.

bodhi jiṇána link between intuition and intellect. With the help of bodhi jiṇána, intuitional knowledge can be utilized for solving mundane problems. The approach of PROUT is subjective approach through objective adjustment. Thus PROUT is a bodhi jiṇáná.

bodhisattva an advanced student of Buddhism who is endeavouring to attain the state of enlightenment, but has not yet attained the final stage. □ an enlightened being who has voluntarily assumed a worldly form just to maintain a relationship with the external world.

Brahma *lit*. one who is great. □ *metaph*. *slk*. *brhattvád Brahma, brmhanattvád Brahma* - one who is great and has the capacity to make others great also. □ Infinite Consciousness. □ the Supreme Entity comprising both Puruśa or Shiva, and Prakrti or Shakti. □ Supreme Consciousness.

Brahma bhávaná cosmic ideation.

brahma granthi lunar plexus or ájiṇá cakra.

Brahma madhu Brahma is sweet.

brahma muhúrta period of time starting 45 minutes before sunrise and ending 45 minutes after sunrise, this is the best time for meditation. At that time a spiritual aspirant can feel the omnipresence of Brahma very strongly.

Brahma sádhaná cosmic ideation.

brahmacakra the circle of Brahma. □ the cosmic cycle of creation which is composed of two phases - from perfection to imperfection or saiṇcara, and from imperfection to perfection or pratisaiṇcara. □ out of Puruśottama the macrocosmic mind evolves. Out of the macrocosmic mind matter is created. From matter comes life, which again merges back into the macrocosmic mind. § *bt.* Saguńa Brahma. § *nt*. **1**. Saiṇcara. **2**. Pratisaiṇcara. § *syn*. **1**. Cosmic system. **2**. Cosmic order. **3** Cosmic cycle. **3**. Brahmańd́a.

brahmacárii one who think about Brahma while doing work.

brahmacárya 1. To remain attached to Brahma. **2**. To think about Brahma while doing work. □ keeping the mind absorbed in the Supreme Consciousness, seeing all living and non living entities as different expressions of the Supreme. □ the fourth principle of yama.

brahmacárya sádhaná treating all entities with which one comes in contact as different expressions of Brahma and not as their crude forms. § *rt*. madhura sádhaná.

brahmadaetya or brahmapisháca pretayonii negative microvita. □ *myth*. intellectuals who misuse their intellect to suppress others or to create inferiority complexes in others attain this status after death.

Brahmaeva Gurur ekah náparah *slk*. Brahma alone is the Guru.

brahmajyoti cosmic effulgence.

brahmándá the created universe. □ *lit*. the cosmic egg. □ Saguńa Brahma.

bráhmańa those who traditionally perform priestly functions or live by their intellectual labour. □ *dogm*. the highest social group in India.

brahmáńii nerve or psycho-spiritual channel. □ the central inner cylindrical channel situated in the middle of the spinal cord through which the kuńd́alinii passes when it is aroused by spiritual practices. □ it starts at the base of the spine and ends at the top of the head, at the sahasrára cakra. □ suśumná forms the external layer, citrani the intermediate layer and brahmani the central layer.

brahmarandhra the sahasrára cakra. □ the crown of the head. □ the point where Parama Puruśa touches the human body.

Brahmarati strong desire to merge one's mind into Brahma.

Brahmatva Brahma-hood, supreme stance.

Brahmaváda philosophical system of which Brahma is the essence.

brahmavidyá intuitional science. § *rt*. brahmavijiṇana.

brahmavijiṇána intuitional science. § *rt*. brahmavidyá.

braj to move while enjoying bliss.

brhaspati granthi thyroid gland.

brhaspati upagranthi parathyroid gland.

brhat great. ☐ that which is so big that it is unable to be measured.
Buddha Shakyamuni, the name of the great Indian Guru who founded Buddhism 2500 years ago.
buddhi, buddhitattva intellect.

C c

ca the acoustic root of viveka or conscience.
caetanya conceptual understanding. ☐ consciousness.
cakra cycle or circle. ☐ psycho-spiritual centre, or plexus. ☐ a collection of glands and sub-glands. ☐ there are seven such main cakras in the human body; almost all of them are situated at the intersecting points of the idá, suśumná and piuṇgalá nádis or psycho spiritual passages, within the spinal cord. Some cakras, however, are associated with external concentration points. **1**. Múládhára cakra - the base of the spine, above the perineum. **2**. Svádhiśt́hána - at the root of the genital organ in man and six fingers above the múládhára cakra in women . **3**. Mańipura - two fingers below the navel. **4**. Anáhata - the midpoint of the chest. **5**. Vishuddha - the throat. **6**. Ájiṇá- between the eyebrows, in the centre of the head. **7**. Sahasrára - the crown of the head. § *bt*. kulakuńd́alinii.
cakra niyantrańá technique of sádhaná to control the cakras.
cakra shodhana technique of sádhaná for the purification of the cakras.
cakradhurii steering body of Ánanda Márga Gurukula.
cakrásana wheel posture.
cakśuh eye. § *syn*. seeing. § *bt*. sensory indriyas.
calati to move, to walk in a natural way.
cámara a kind of brush-fan made from the yak's tail.
candana sandal.
candra moon.
candra mańd́ala the lunar plexus. ☐ the psycho-spiritual centre situated at the ájiṇá cakra. ☐ two sub centres mańd́ala are located at this plexus. § *syn*. lunar plexus.
candrapuli sweet. ☐ a coconut cake shaped like a crescent-moon.
cańd́ála lowest caste. ☐ *slk. cańd́alŕpi dvijahshreśt́hah haribhaktiparáyanah haribhaktivihiinashca viprŕpi shvapacá dhamah*. - even a cańd́ala or person from the lowest caste, if blessed with love for the Lord, is far better than a high-born brahman. A high-born vipra, a brahman, if devoid of love for the Lord, is worse than a low-born person.
cańd́iká shakti the power of the group mother.
Caoraungiinátha famous yogi of the Nátha system of meditation. ☐ # "in those days Bábá Caoraungiinátha had an ashram at a place which is now called Chowringhee. As pilgrims faced great difficulties on their long journey through the forest to the Kalighat Temple, he had his disciples build a broad road to Kalighat. That road, which was named after Caoraungii Bábá, is the present Chowringhee Road. I am told that the present authorities are trying to change the name of this road. This is unfortunate; it is a distortion of history." # - Shrii Shrii Ánandamúrti.
capáti [*Hindi*] an Indian unsalted flat bread made from whole-wheat flour.
carama maximum.
carańa moving. § *bt*. leg.
carańa sparsha prańáma a method of salutation involving bowing and touching the feet of a revered person with one's hands and then touching one's forehead.
carati to move, to walk while eating.
caryácarya do and don't. ☐ social treaties of ÁM divided into three volumes.
caturájjasaccam the four Noble Truths propounded by Lord Buddha. **1**. There is suffering. **2**. There is a cause of suffering. **3**. There is cessation of suffering. **4**. There is a way to bring about the cessation of suffering.
caturvarńa four-caste. ☐ society composed of vipra - intellectuals; kśattriya - warriors or soldiers; vaeshya - businessmen; and shúdra - labours.

catuspáthii a large college where every branch of knowledge was tought.

ceśt́á vrtti the mental propensity of the effort made to arouse one's dormant potentiality. □ its controlling point is the anáhata cakra.

cetana conscious. □ **1**. One who has awakened. **2**. Who is alive. **3**. Who has a developed intellect. **4**. Who is spiritually awakened. **5**. Who is discriminating. **6**. Whose power of judgment is developed.

cetanashilá living stone.

cetanasphot́a when unit consciousness attains the maximum expansion possible it will flip into another dimension, the deep spiritual level permeated by the Supreme Consciousness. This shifting of unit consciousness into the pure spiritual level is named cetanasphota.

cetanatá manifestation of consciousness.

cha surrounded by.

cha the acoustic root of vikalatáh vrtti, the mental propensity of nervous breakdown. □ a nervous breakdown occurs when one's mind, which had previously been functioning properly, either starts malfunctioning or stops functioning altogether.

chan [*Chinese*] the ancient Chinese system of meditation. □ the Sanskrit word dhyána became chan in Chinese; chan became chen in Korean; chen became zen in Japanese.

chandapradhána nrtya rhythmic dance.

chátra student.

cháyá puruśa game of light and shade. □ if someone gazes intently at a dazzling white object and then looks at a dimly-lit object, one will only see a shadow. □ if one look in the direction of the sun for a while and then looks at another part of the sky, one will see a kind of shadow. Similarly, if one looks at the flame of a burning lamp for some time and then looks at a dim light source, one will see a kind of shadow.

chen [*Korean*] the ancient Korean way of meditation. □ the Sanskrit word dhyána became chan in Chinese; chan became chen in Korean; chen became zen in Japanese.

ciinacára the Chinese path. □ the ancient Chinese system of meditation. □ type of evolution among human beings that can elevate them to the status of gods and goddesses.

cintá vrtti the mental propensity of worry. □ its controlling point is the anáhata cakra.

cit consciousness.

citishakti cognitive principle, Puruśa, pure consciousness. Puruśottama.

citráńii nerve or psycho-spiritual channel. □ the second inner cylindrical channel situated in the middle of the spinal cord through which the kuńd́alinii passes when it is aroused by spiritual practices. □ it starts at the base of the spine and ends at the top of the head, at the sahasrára cakra. □ suśumná forms the external layer, citrani the intermediate layer and brahmani the central layer.

citta done "I", objective "I", objective mind, mind-stuff. □ the part of the mind which expresses the result of an action.

citta shuddhi process of meditation to withdraw the mind from the external world and bodily awareness and meditate on a sacred idea. □ process of mental purification.

cittáńu *lit*. atom of mind-stuff. □ ectoplasmic particle. □ the general link between the unit consciousness and the Supreme Consciousness - prota yoga.

cittáńvika the special link between the unit consciousness and the Supreme Consciousness - ota yoga.

cittayutka citta along with aham.

conduct rules for sádhakas 1. Observing paiṇcadasha shiila - fifteen rules of conduct, in daily life. **2**. Following directions in connection with physical, mental, spiritual and social aspects of life given in Caryácarya - Parts I, II and III. **3**. Observing uncompromising strictness and faith regarding the sanctity of Iśt́a, Ádarsha, the Supreme Command and the conduct rules. **4**. Strictly adhering to the code of 16 Points.

***cosmic* aham** cosmic doer "I".

***cosmic* citta** cosmic objectivated "I", cosmic ectoplasm or mind-stuff.

***cosmic* mahat** cosmic subjective "I", the endless flow of pure cognition, cosmic existential feeling.

***cosmic* microvita** microvita of different types operating within the realm of cosmic mahat.

***cosmic* mind** the combination of cosmic mahattattva, cosmic ahaṁtattva and cosmic citta. □ the cosmic mind finds expression in seven lokas - worlds: **1**. Bhú - physical world **2**. Bhuvah - crude mental world. **3**. Svah - subtle mental world. **4**. Mahah - supra-mental world. **5**. Janah - subliminal world. **6**. Tapah - causal world. **7**. Satya - golden world. □ bhúrloka is crude physical world and bhuvahloka is crude mental world. □ the collective name of maharloka, janarloka and taparloka is causal cosmic mind or subtle cosmic body.

cúrńiibhúta pulverized in the objects.

cyuta *etym*. that which falls off or drops away after reaching full maturity or completeness. Thus, etymologically, almost all fruits fall in the category of cyuta because they fall off the tree when they become ripe. □ *coll*. related specially to sweet mango, coconut, Palmyra fruit, bell-fruit. □ that which has degraded from its original characteristics.

D d

ḑa the acoustic root of lajjá vrtti, the propensity of shyness.

da the acoustic root of peevishness. □ if one speaks sweetly to a peevish person, he or she reacts adversely; if one speaks in a harsh way, he or she takes it calmly.

dádá *m*. *lit.* elder brother. □ in Ánanda Márga dádá is often used affectionately for a male ácárya.

dadhiici brave people who give up their life for the sake of ideology or for any other great cause. □ named after Maharśi Dadhiici because he sacrificed his life for the welfare of others.

dadímba pomegranate. □ one of nine kinds of plants, which the ancient people in India, found to possess special values, medicinal properties and food value.

daeshika vyavadhána vilopa the removal of the gap, between the unit mind and the cosmic mind.

daevii shakti divine energy.

daevika psychic phenomenon.

dagdhabiija *lit*. burnt seed. □ one whose saṁskáras are totally burnt.

dakśa well-versed in the practical and theoretical aspects of different spiritual systems. □ one who has the qualities of an ideal guru or preceptor. □ see * guru.

dakśińeshvara *fig*. one of the five faces of Shiva; the face on the extreme right. □ it conveys the message: “Listen to me! This will be good for you. You should behave in this way. Follow me. Please follow this path. Don’t indulge in improper deeds, but follow the path of morality and pious deeds.” □ dakśińeshvara guides people with sweetness. It tells one not to do certain things in a polite manner.

dakśińiitantra, dakśińácára tantra a school of Tantra that attempts to control máyá through propitiation or appeasement.

ḑamaru small drum.

dambha vrtti the propensity of vanity. □ its controlling point is the anáhata cakra.

Damodar a river in India. □ dam - energy, udar - belly; Damodar - the river which has energy in its belly.

dána donation, charity.

dánava physical bodies made only of four factors ap - liquid; tejas - luminous; marut - aerial and vyoma - ethereal. □ *dogm.* in the Vedas the non-Aryans are described as black and are considered inferior to the Aryans. □ demon. § *syn*. asura.

dánta one who has control over the internal enemies.

darshana seeing □ audience of the guru. □ guiding philosophy. § *bt*. eye.

darshana pada the collection of the speeches of Lord Buddha in poetic form.

darshana shástra philosophical treatise.

dáru made of wood.

dásya bháva the devotional attitude of looking upon oneself as the servant of the Lord.

dáyabhága a system of inheritance in which the heir's right of inheritance is subject to the discretion of the father, who has the right to disinherit any of the heirs. □ another feature of this system is the women's rights of inheritance.

deha body, structure.

dehapariṅámaváda *phil. doctr.* materialism. § *syn.* **1**. Dehátmaváda. **2**. Jaḍaváda.

dehátmaváda *phil. doctr.* materialism. § *syn.* **1**. Dehapariṅámaváda. **2**. Jaḍaváda.

desha country. □ a place which is shown through signs, gestures, letters or finger-indications.

deshaná instructions.

deva divine. **1**. *myth.* a god, a deity. **2**. *phil.* any vibrations, or expressions emanating from the cosmic nucleus.

devadatta vital air or váyu controlling hunger and thirst.

devatá **1**. *coll.* one who has many good qualities. □ *antonym* apadevatá. **2**. *myth.* a god or goddess. **3**. *phil.* a minor expression of a deva, controlled and supervised by the deva □ deva and devatá are sometimes used interchangeably. **4**. Bodies made only of three factors tejas - luminous; marut - aerial and vyoma - ethereal. As they lack the liquid and solid factors their structures are not visible. □ devayoni.

devayoni an entity which has a number of divine qualities. □ positive microvita. □ *myth.* there are seven varieties of devayonii: **1**. Yakśa - those who want to be very rich; their mantra has become: money, money sweeter than honey. **2**. Kinnara - those who love external beauty. **3**. Gandharva - those who love beautiful music. **4**. Vidyádhara - those who have achieved deep intellectual knowledge. **5**. Prakrtiliina - those who worship nature as the highest expression of the Supreme Consciousness. **6**. Videhaliina - those who have an insatiable thirst for material gain. **7**. Siddha - those who have made great spiritual progress but not yet reached perfection.

devii a goddess. □ a female deity. □ a title attached to a woman's name.

ḍha the acoustic root of pishunatá vrtti, the mental propensity of sadism.

dha the acoustic root of trśńa vrtti, the mental propensity of thirst for acquisition. □ limitless craving for wealth, name, fame, power and prestige.

dhaevata donkey.

dhaevata vrtti sixth Indian musical note; sound of donkey. □ its controlling point is the vishuddha cakra.

dhama self control. □ the third characteristic of dharma.

dhanaiṇjaya vital air or váyu, which causes sleep and drowsiness or tandrá.

dhanikatantra *n.* plutocracy. □ government by the wealthy; wealthy élite.

dhanurásana bow posture. § *syn.* naokásana, boat posture.

dhánya green vegetation. □ paddy, unhusked rice. □ one of nine kinds of plants, which the ancient people in India found to possess medicinal properties and food value.

dhárá flow.

dhárańá concentration. □ *lit.* fixing the mind firmly at a point. □ concentration. □ involves concentrating upon the respective controlling points of the fundamental factors located within the human body. That is, the mind is to be fixed on specific cakras or plexi and engaged in cosmic ideation. □ the sixth limb of aśt́áuṇga (eight-limbed) yoga. □ tattva dhárańá restricting the flow of mind to, or concentration on the fundamental factors. □ *slk. desha bandhashcittasya dhárańá* - locating the mind firmly in an area or region of the body is dhárańá.

dhárayám in the flow.

dharma *adj.* dhármika. **1**. The innate characteristic of an entity. **2**. Psycho-spiritual goal. **3**. The dharma of the universe is movement; this applies to both the individual and the collective. □ the dharma of fire is to burn, □ the spiritual dharma of human beings is to realise the Supreme Consciousness. □ dharma is based on satya: *slk. dharma sah na yatra na satyamasti*. - where there is no satya there is no dharma. □ *slk. svadharme nidhanaṁ shreyah paradharma bhayabahah.*- it is better to die while pursuing one's dharma than to meet catastrophe following adharma. □ the ten characteristics of dharma are: **1**. Dhrti - patience. **2**. Kśama - forgiveness. **3**. Damah - control. **4**.

Asteya - not to steal anything physically or mentally. **5**. Shaoca - cleanliness, both internal and external. **6**. Indriyanigraha - control of the ten sensory and motor organs. **7**. Dhii - benevolent intellect. **8**. Vidyá - spiritual knowledge. **9**. Satyam - love of truth. **10**. Akrodha - non-anger. □ *slk. dhrti-kśmá-damŕ steyaḿ shaocam endriya nigrahah ,dhiirvidhá satyam akrodho dashakaḿ dharma lakśańam.* □ the path of righteousness in social affairs. □ predominant characteristic.

dharma mahácakra *lit*. the great wheel of righteousness. □ a gathering of spiritual aspirants for the collective performance of Iishvara Prańidhána and spiritual programmes, which is held on special occasions and only in the physical presence of Reverend Márga Guru. □ this programme includes the performance of táńd́ava and kaośikii dances. □ a public procession with táńd́ava dances is also an integral part of the programme. □ *abb*. DMC.

dharma mahásammelana a gathering of spiritual aspirants for the collective performance of Iishvara Prańidhána and spiritual programmes, which is held on special occasions but not in presence of Márga Guru. □ this programme includes the performance of táńd́ava and kaośikii dances. □ a public procession with táńd́ava dances is also an integral part of the programme. □ *abb*. DMS.

dharma pracára propagation of spiritual ideology.

dharma rája *lit*. reign of dharma. □ rule of moralism. □ moralist social order.

dharma samiikśá *lit*. analysis of the inner or essential characteristics of an entity. □ spiritual scrutiny. □ in 1981 Shrii Shrii Ánandamúrti held a general physical, mental and spiritual check up of his disciples. At the end of the scrutiny the disciples received yoga exercises, etc. for the rectification of their defects. □ the main purpose of dharma samiikśá was to make the unit beings dagdhabiijas, free from the seeds of saḿskáras. □ during the entire period of fifteen thousand years of human history, there has been no dharma samiikśá such as this. There is no mention of any such event in Sanskrit literature or in any other literature. □ people from all around the world assembled in Kolkata to have their lives reviewed. Some traveled five thousand or ten thousand miles away. Some have come from the vicinity. The idea behind such program was that Parama Puruśa should take away some of the saḿskáras from the unit beings, then they will feel relieved of the heavy load and feel lightened. These people, free from the bondages of pápa and saḿskáras, can do many big things. By dint of their collective efforts they will bring heaven down onto this terrestrial earth; they will perform many noble and heroic deeds with courage and valour. □ hence dharma samiikśá is the most epoch-making event of the last fifteen thousand years. i.e. from the first light of human civilization.

dharma vrtti psycho-spiritual longing; searching for the absolute. □ its controlling point is the múládhára cakra.

dharmacakra a gathering of spiritual aspirants for the collective performance of Iishvara Prańidhána and spiritual discussions. □ collective meditation. □ Buddhá's wheel of dharma. □ *abb*. DC.

dharmakśetra field of spiritual pursuits. □ the human body is called dharmakśetra because it is with the help of our body that we are able to perform spiritual practices, □ name of the battlefield where the great Mahábhárata war took place in India about 3500 years ago. □ the physical body is the only vehicle in which dharma sádhaná can be performed. □ the internal psychic world when we fight against our weaknesses.

dharmamegha samádhi when due to samyak smrti - proper memory, one never forgets the Lord, one reaches the stage of mind called dharmamegha samádhi. □ when human beings start to ideate on the cosmic, the cosmic sentiment grows stronger in their hearts. Thereafter, the more they ideate on their Iśt́a and superimpose cosmic ideation on every action and thought, the more their devotional sentiment is strengthened. □ in this stage sádhakas feel the existence of Parama Puruśa deep in their hearts and pervading throughout the entire world. This results in a

deep dharmamegha being created around the anáhata cakra, bringing intense bliss to the sadhaka's mind.

dharmapada collection of the philosophical works of Lord Buddha.

dharmatantra *n.* theocracy. ☐ form of government by God or a god directly, or through a priestly or monastic order.

dhátu made of metal. ☐ element.

dhava husband.

dhavala white.

dhii benevolent intellect. ☐ the seventh characteristic of dharma.

dhiira a person with discriminating faculty.

dhin, dhe, ta names of different Indian dance postures.

dhoti an Indian dress for the male, which replaces pants.

dhrti patience. ☐ the first characteristic of dharma.

dhruva unchangeable, stationary, fixed. ☐ name of star.

dhruvasattá unchangeable entity. ☐ Brahma.

dhruvasmrti constant memory. ☐ the recreation in the mind of something which was perceived before is called memory or smrti. When the memory becomes permanent it is called infallible, eternal memory or dhruvásmrti.

dhruvatárá polar star.

dhvaja flag.

dhvaja vandaná the ceremony expressing homage to the flag.

dhyána advanced practice of meditation. ☐ contemplation. ☐ the 6th lesson of Ánanda Márga meditation. ☐ meditation on the Supreme Entity. ☐ *Ptnjl. def. tatra pratyatyaekatánatá dhyánam*. - unbroken flow of mind towards the supreme goal. ☐ the seventh limb of aśťáuṇga yoga. ☐ dhyána in Pali become jhán and jhán in Japanese become zen. § *rt*. anujiṇá yoga.

dhyána mantra a Sanskrit verse listing the attributes of a deity, and used for visualising that deity in meditation.

dhyánakriyá meditation with unbroken concentration. ☐ subtle techniques for spiritual progress prescribed by a mahákaola.

dhyániśťha fully established in dhyána. ☐ one of the qualities of an ideal guru or preceptor. ☐ see * guru.

dhyeya object of meditation, contemplation or ideation.

didi *f. lit*. elder sister. ☐ in Ánanda Márga didi is often used affectionately for a female ácaryá.

digambara unclothed.

diikśá the process of initiation. ☐ it brings about spiritual illumination and burns up accumulated saṁskáras or mental reactive momenta. ☐ *slk. diipajiṇánaṁ yato dadyát kuryát pápakśayam tatah*. - the process which leads to enlightenment and the exhaustion of saṁskáras accumulated over many lives is diikśá.

diikśádána initiation into the path of spiritual practices.

diipanii torch light. ☐ guiding power in meditation.

diirgha long.

diirgha prańáma long bowing posture. § *syn*. ardhakurmakásana, half tortoise posture.

diirghashvása deep breathing.

divya divine.

divyácára divine way. ☐ an advanced form of spiritual practice for people who want to elevate themselves to the supreme stance of Parama Puruśa.

DMC Dharma Maha Cakra. ☐ special gathering of devotees in the presence of their Guru, especially related to the Ánanda Márga followers and their Guru. ☐ see * dharma mahacakra.

dogma the propagation and establishment of an irrational idea.

doye jilebi jilebi made with yogurt.

drk witness.

drśťi seeing something.

duhitá daughter.

duhkha sorrow, pain. § *syn*. klesha.

duhkhaváda the pessimistic philosophy preached by Lord Buddha.

dúra distant.

durácárii one whose action tells upon society, one whose conduct is harmful to others. ☐ a sinner, a depraved person, a low grade human being. ☐ one who encourage avidyá shakti.

dúradrśťi distant clairvoyance. ☐ occurs when someone is not in your presence, but some distance away, yet you can still understand what is happening to him or her.

durjana wicked. ☐ those who bring about the spiritual degeneration of others.

durmukha pretayonii negative microvita. ☐ *myth*. people who give mental clash to others due to their lack of education or for some other reason. After death they want to continue giving mental clash to others as durmukha pretayoniis. These pretayoniis are reborn as human beings after undergoing the consequences of their actions for a long period of time.

durvá the shortest varieties of grass.

dvaeta duality.

dvaetádvaeta *phil. doctr.* dualistic non-dualistic.

dvaetádvaeta viveka *lit*. dualistic non-dualistic. ☐ the second stage of conscience. ☐ the capacity to analyze whether the infinite entity is one or more than one and come to a conclusion. ☐ dvaeta - dualistic and advaeta - non-dualistic.

dvaetádvaetaváda *phil. doctr.* dualism non-dualism.

dvaetaváda *phil. doctr.* dualism.

dvápara yuga copper age. ☐ *myth.* one of the four ages, which forms one kalpa - world cycle. ☐ see * yugas.

dvára entrance.

dveśa strong aversion. ☐ when the people refuse to fix their mind on something or someone because they find it painful to do so; the attempt to escape thinking about anticipated pain; hostility arising from aversion to someone. § *bt*. avidyá máyá in human life.

dvibhuja endowed with two hands.

dvinetra endowed with two eyes.

dvisamakońásana double right-angle posture.

dvitiiya second.

dvitiiyaḿ shraddháyá yuktaḿ developing faith and veneration for a spiritual ideology. ☐ shraddhá: shrat - the authentic spirit of veracity; when truth has got universal recognition; dhá - the movement of the mind towards the Supreme Truth. Shraddhá - accepting a spiritual Ideology as Supreme Truth, and moving towards that Truth. ☐ a spiritual aspirant must have Shraddhá - veneration for his goal. ☐ the second of the seven secrets of success given by Lord Shiva.

E e

e the rhythmic expression of mundane knowledge. ☐ the development of mundane knowledge. ☐ mundane welfare and the thought of mundane welfare are symbolized by vaośaṫ. ☐ the sound **e** is the seed mantra of the vibrations of vaośaṫ.

ectoplasm the stuff which the mind and the psychic world are made of. ☐ is a unitary structure. ☐ it is the unit existential faculty and the unit knowing faculty. ☐ the collective form of ectoplasm increases the sense of individuality or the "I" feeling. ☐ the Cognitive Faculty is related to individual entities especially through ota yoga.

education the subjectivation of objectivity. ☐ internal assimilation of external objectivity. ☐ see * section on education.

ejate to move with a particular purpose. ☐ *slk. samanam ejate iti ityarthe samájah*. - when many people of a particular community are moving forward with a vow to move together.

eka *etym*. the point of a needle. ☐ *coll*. one.

ekádashii eleventh day after the new or full moon. ☐ days on which fasting is especially beneficial.

ekágra concentration.

ekágrabhúmi when the mind is focused on a single point in a state of concentration.

ekaváda a musical instrument which produces a harmonious sound. The harmonium and the tambura fall into this category. Among insects and animals, the cricket, owl, frog and jackal produces to some extent similar sound. The donkey, cuckoo and Indian nightingale follow it to a limited degree.

ekendriya gaining full control over a particular psychic propensity, sensory or motor organ. ☐ the third stage of

sádhaná, the upward direction is followed from the ahaṁtattva to the mahattattva. □ here one has established control over a particular indriya, or over a few indriyas, but not over all. For instance, a person may establish control over all the propensities related to the eyes or related to the tongue, but be defeated by other propensities related to the ears or the nose.

élan vital infinite life-force, vivacity of life. □ the universe is the élan vital of the Supreme Consciousness. □ Párthasárathi Krśńa is the very symbol of eternal élan vital. § *rt*. liilánanda.

endoplasm the outer surface or extra-psychic coverage of ectoplasm or mind. Endoplasmic coverage shall be in any structure where the mind is expressed. It is of collective nature and collective structure. Endoplasmic structure has minimum "I" feeling. □ a plant cell does not have endoplasmic coverage, but a human cell does. □ the effect of endoplasmic coverage is to register the reflection of the expression of human sentiments, so endoplasmic coverage allows the human mind to be more subtle and more receptive. □ psychic progress takes place in the realm of ectoplasm and endoplasm. With the increase of the collective form of ectoplasm, the endoplasm will gradually expand and burst. Then, the unit "I" will merge into the Cosmic "I". □ the Cognitive Faculty maintains contact with individual entities through prota yoga.

entitative rhythm the purely particular personal vibration of a individual considering the physical, mental and spiritual rhythms. □ each and every mantra has its own acoustic rhythm. So the entitative rhythm of the spiritual aspirant must be in constant touch with the incantative rhythm of his Iśt́a mantra.

eśańá 1. desire. **2**. the effort to attain something or someone.

extracerebral memory the revival of experiences from past lives; the recollection of matters of previous lives. □ there are many instances where children remember their past lives. This is allright for children up to twelve or thirteen years of age, as their personalities are weak and still developing. After twelve or thirteen children's personalities become stronger, and if they still have memories of their past lives they will develop dual personalities. The mind will start to think: "Am I this person or that person?" They will fail to find the link in their lives. Their brains will not be able to adjust and they will die. □ non-cerebral memory does not depend upon the nerve cells of the brain and is independent of the body, it is carried on from one life to another. □ the subconscious mind achieves this independently of the nerve-cells and nerve- fibers.

F f

first class people **A**-class people those whose thoughts, words and deeds are the same, which means whatever they think, they speak, and whatever they speak, they do. **B**-class people those whose thoughts and words are different, but whatever they speak, they do, which means they think one thing and speak another, but they do whatever they speak. **C**-class people those whose thoughts, words and deeds are different from each other and never the same. Such people think one thing, speak another, and do something altogether different.

fluidal plexus the psycho-spiritual mańd́ala - circle around the svádhiśt́hána cakra. □ in this area there are six sub plexus or mental propensities. § *syn*. tarala mańd́ala.

G g

ga the acoustic root of ceśt́á vrtti, or effort. □ it plays an important role in the development of physical, psychic and spiritual spheres of human life.

gajatá a herd of elephants.

gajendra the leader of the elephants.

gamana when someone arrives somewhere.

gańapati, gańesha the patriarch of a kśattriya society.

gandha smell.
gandha tanmátrá inferential waves conveying the sense of smell. ☐ see * tanmátrá.
gandhahárika, gandhahárikà skilled artisans who are compelled to travel to another place for work.
gándhára goat.
gándhára vrtti third Indian musical note; sound made by a goat. ☐ its controlling point is the vishuddha cakra.
gandharva a class of positive microvita, which create an absorbing interest in music that flows in the world of ideation from the point of beginninglessness to the point of endlessness. These gandharvas invigorate and enliven the mind and life of human beings with an absorbing interest in music. ☐ those who have a great talent for higher music. ☐ *myth*. a class of celestial beings.
gandharvaloka blissful realizations about the world of ideation produced by the musical flow.
gandharvavidyá the science of music.
Ganesha *myth*. god of commerce, half man, half elephant.
Ganges river. ☐ *dogm*. Hindu Holy River in India.
gaorava ego. ☐ the second type of ahaḿkára. ☐ self-aggrandizement; boasting about one's deeds and possessions projecting oneself as a great personality. ☐ to project oneself as greater than one actually is. ☐ a person who is puffed up with vanity, will try to project his or her image in an exaggerated manner. § *bt*. asmitá.
Gaorii white-complexioned. ☐ Gaorii lived in the Himalayan mountains, and was thus often called parvata kanya - daughter of the mountains or Párvatii in common language.
garuḑásana bird posture.
gati mobility, movement.
gativardhana to accelerate the movement of.
Gauṇgá one of the three consorts, of Sadáshiva, she was a Mongolian girl. ☐ Gauṇgá and Sadáshiva had a son named Kárttikeya. ☐ the river which flows through an extensive land. Called Ganges in English.
gáyaka *m*. **gáyakii** *f*. singer.

Gáyatrii Mantra Sávitr Rk incorrectly called Gáyatrii Mantra. ☐ this particular mantra, which is commonly known as the Gáyatrii Mantra, is a rk of the third maṅḑala, sixty-second súkta, tenth rk. ☐ *slk. onḿ bhúr bhuvah svah onḿ tat saviturvareńyaḿ bhargo devasya dhiimahi dhiyo yo nah pracodayát onḿ*. - O Lord, show me the way. O Lord, guide my intellect towards the spiritual path, so that I may become one with the Supreme Entity.
gázii those who are victorious in Islamic battles.
General Secretary the highest executive and administrative posting in Ánanda Márga Pracáraka Saḿgha. ☐ *abb*. GS.
gha the acoustic root of mamatá vrtti or love and attachment.
ghośa to proclaim. ☐ one who proclaims that he has attained God is nanda ghośa.
ghrńá hatred including general hatred and specific hatred. § *bt*. páshas. § *bt*. ghrńá vrtti. ☐ one of the eight fetters of the mind.
ghrńá vrtti the propensity of hatred or revulsion. ☐ its controlling point is the mańipura cakra.
ghúrńana whirling.
giita song. ☐ singing. ☐ *slk. yá Bhagavatá giitá sá giitá*. - whatever Bhagaván Lord Krśńa has said is giita.
gomukhásana cow's head posture.
gopa *m*. **gopii** *f*. village cowherd, boy or girl. ☐ specially related to the devotees of Lord Krśńa. ☐ any person that moves towards Parama Puruśa with tender ideation, full of colour and sweet peace. ☐ one whose only mission in life is to give joy to Parama Puruśa.
gopa yadava milkman.
gopála giver of bliss. ☐ the one who controls the indriyas or sensory and motor organs.
gopikáveńu a flute which emits melodious notes enchanting the hearts of devotees.
gotra *lit*. hill. ☐ clan.
gotramátrká clan-mother. ☐ female leader of a tribe or clan in olden days.
gotrapitá clan-father. ☐ male leader of a tribe or clan in olden days.
granthimuktásana knot-loosening posture.

granthirasa hormone.
grha house.
grhii ácárya married spiritual teacher. ☐ family ácárya. ☐ a person who is entitled to impart the lessons of meditation according to the Ánanda Márga system and at the same time maintaining their family responsibilities.
grhii householder. ☐ family person.
grhiita pravrtti acquired instincts that is, instincts acquired after birth, such as laughing on being tickled.
griiśma rtu summer season.
guńa binding factor or principle. ☐ attribute, quality. ☐ Prakrti, the cosmic operative principle, is composed of: sáttvaguńa, the sentient principle; rájoguńa, the mutative principle; and támoguńa, the static principle.
guńa yantraka the triangles that the guńas form within the body of Purušottama, the continuous exchange of identities among the three guńas. § *syn*. svarúpa parińama.
guńádhiina under the bondage of the guńas.
guńádiisha beyond the periphery of the guńas. ☐ Lord of the guńas. § *rt*. Saguńa Brahma
guńakšobha imbalance or lack of equilibrium in the first phase of the creation.
guńánupátena according to merits.
guńasrshťa created by the guńas.
guńátiita beyond the bondage of the guńas. ☐ see * Puruša.
guŕ raw or unrefined sugar, boiled sugarcane juice.
guru gu - darkness, ru - dispeller. Dispeller of darkness. ☐ one who removes the darkness from the mind. ☐ spiritual master. ☐ *slk. gurur brahma guru visnu guru devo maeshvara gurur deva parama brahma tasmae shirii guruave nama.* - the only guru is that Supreme Entity and at Thy feet I surrender all I have. ☐ *old Skrt*. gu - darkness and ru - dispeller, dispelling agency. Therefore the entity, the guiding faculty, that dispels all darkness, all spiritual darkness, is the guru. ☐ the qualities of the best preceptors have been outlined in the Tantrasára: *slk. shánto dánto kuliinascha viniita shuddhaveshaván shuddhácárii supratišthita shucirdakšah subuddhimán áshramii dhyánaniśťashca tantramantra vishárádah nigrahánugrahe shakto guru rityabhidhiiyate*. - tranquil, possessing mental control, capable of raising the spiritual power of the kuńďalinii in others, modest, soberly dressed, exemplary in conduct, having an honest means of livelihood, learned in the theory and skilled in the practice of spirituality, purity of mind, leading a normal family life, established in meditation, learned in the theory and skilled in the practice of tantra and mantra, able both to punish and to reward the disciple. Only such a person deserves to be called a guru.
guru cakra cakra located on the inner side of the pineal gland. § *syn*. occult plexus. ☐ see * cakra.
guru krpá hi kevalam the grace of the guru is everything.
guru mantra "important" mantra, learned as the second lesson of Ánanda Márga sádhaná.
guru pújá the offering of mental colours to the guru. ☐ *slk. akhańďa mańďalákáraḿ vyáptaḿ yena carácaraḿ tatpadaḿ darshitaḿ yena tasmae shriigurave namah ajiņánatimirándhasya jiņánáinjana shalákayá cakšurunmilitaḿ yena tasmae shrii gurave namah gururbrahmá gururviśńu gurur devo maheshvara gurureva parama brahma tasmae shrii gurave namah tava dravyaḿ jagatguro tubhyameva samarpaye*. -I pay my salutations to that Supreme Guru who pervades this moving and non-moving, circular universe. I pay my salutation to that Supreme Guru who removes the darkness of ignorance and opens the eyes of knowledge by applying the ointment of spiritual knowledge. The Guru is the creator, the preserver, the destroyer. The Guru is verily the Supreme Brahma. I pay my salutations to that Supreme Guru. O Guru of the universe, I offer my everything at your lotus feet.
guru vandaná shloka, couplet, paying homage to the Guru, used in varńárghyadána. *Gurur brahmá, gurur viśńu, gurur devo maheshvarah gurur eva paramabrahma tasmae shriigurave namah.* ☐ followed by Prańáma Mantra: *tava dravyaḿ jagadguro tubhyam eva samarpaye*.
gurukula university.

gurupújana proper respect and reverence for one's Guru. ☐ the third of the seven secrets of success given by Lord Shiva.

gurusakásha near the guru. ☐ under the gurú umbrella, under the guru's wings, under the guru's shelter. ☐ gurusakásha has two other yoga-related meanings: **1**. Guru dhyána or meditation on the guru in guru cakra. **2**. A particular kind of gurusmarańa or guru's remembrance or gurusharańa, guru's shelter after sleep. ☐ *slk. prátah shirasi shukle'bje dvinetrań dvibhujam gurum; varábhayakrtahastań smaret tańnámapúrvakam*. - early in the morning one should meditate on the guru with two hands in varábhaya mudrá and two eyes seated on a white lotus in guru cakra, and remember Him by chanting His holy name.

H h

ha the acoustic root of the ethereal factor, of daytime, of the sun, of the stars, of svarloka, and of parávidyá, intuitional science. ☐ opposite to ha is ťha, which is the acoustic root of nighttime, of the moon, of bhúvarloka, and of the kámamaya kośa.

halanta ending with a consonant sound instead of the usual implied vowel, thus **m** instead of **ma**.

halásana plough posture. § *syn*. parvatásana, mountain posture.

hallucination there are two types of hallucination: **1**. Positive hallucination; when something is present and you are receiving its vibration but you want to see something different. A positive hallucination means that what appears to exist does not actually exist. **2**. Negative hallucination; occurs when something is present yet you do not pick up its vibration. A negative hallucination means that what actually exists appears not to exist.

hánáháni fighting.

Hanumán *myth*. the mighty monkey, a devotee of Rama in the mythological epic the Rámáyańa.

hara one who undergoes no change under the influence of others.

harańa to steal.

hari har - to steal, and hari - the thief agent. ☐ benevolent thief, who steals other people's burden such as pain, sadness, sorrow, affliction, etc. ☐ hari does not go against sixteen points or yama and niyama. § *rt*. harańa.

hari kathá devotional talk. ☐ sentient satsaunga.

haridrá turmeric. ☐ one of nine kinds of plants, in which the ancient people, in India, found to possess medicinal properties and food value.

hariparimańďalagosthi member of the inner circle of Parama Puruśa.

haritaki myrobalan. ☐ fruit which, when eaten, removes all diseases from the body. Hr + nini - hari - that which steals, and taki - that which cleans and enhances the glow of the skin. s*lk. haritaki manuśyáńám máteva hitakárińii kadácit kupyate mátá nodáraśthá haritaki*. - myrobalan seeds are as beneficial as a mother. A mother sometimes gets angry with her child, but a myrobalan seed never gets angry with a patient.

hátáháti scuffling.

haťha yoga **ha** is the acoustic root of the ethereal factor and **ťha** is the acoustic root of the mind. So haťha yoga is a process by which one controls the physical energy using one's mental force.

haťťamálá *lit*. the hue and cry of the public market.

havana sacrificial rituals. § *syn*. homa.

haya horse.

hikká hiccough.

himsá to cause pain or to hurt to other living beings.

hirańyamaya kośa the subtlest of the kośas or layers of the unit mind. The causal mind. ☐ gold or golden layer. ☐ in this layer sáttvaguńa is dominant, rájoguńa is ordinary and támoguńa is insignificant. § *rt*. taparloka.

hita benevolent service.

hitártha for all-round welfare, well-being.

hládinii shakti hlád - pleasure. ☐ pleasant movement towards the Supreme Consciousness at an accelerated speed. ☐

shivánii's power to take unit beings away from psychic bondages along the blissful path leading to Puruśottama; the power of bliss or infinite happiness; the power of love. § *rt*.vikśepii shakti. § *syn*. rádhiká shakti.

homa sacrificial rituals. § *syn*. havana.

huludhvani sound which is produced by Bengali women at any social function or at any auspicious social ceremony.

hum vrtti sound of the kulakuńd́alinii rising. □ its controlling point is the vishuddha cakra.

huḿkára roaring.

I i

i the third letter of the Indo Aryan alphabet. □ is the acoustic root of gándhára, **gá**. □ it is the acoustic root of the third musical note.

icchá desire.

icchábiija seed of desire. § *rt*. kámabiija.

id́á *oft*. id́á nád́ii. Psychic nerve or psycho-spiritual canal. □ because it ends in the left nostril it is also called the left nád́ii. It is active when the mind is involved in psycho-spiritual activity. □ *lit*. very pale black or pale blue. □ candra nád́ii or moon channel.

ideative rhythm that type of special ideation which makes the entitative rhythm very pure and holy, which arouses the latent love for Parama Puruśa, and which makes the mind smooth-surfaced and soft owing to the spiritual effulgence. □ a spiritual aspirant, should always try to make an adjustment between his entitative rhythm and incantative rhythm. And when that adjustment is established he attains the supreme trance of qualified absorption.

igneous plexus the psycho-spiritual centre located at the maṅipura cakra. □ the igneous plexus controls ten sub plexi or mental propensities. § *syn*. agni maṅd́ala.

iha in this world, in this realm.

iha tiśt́ha stay in this world.

ihaloka this world.

ii the fourth letter of the Indo Aryan alphabet. □ this sound is the acoustic root of the fourth note of the surasaptaka, madhyama, **má**.

iigal eagle.

iihá effort.

iihaketana *m*. **iihaketaná** *f*. a person who works tirelessly in society to establish his or her ideology and successfully establish it.

iihate continue trying to do something tirelessly; *e.g.* to speak without stopping, to move without stopping, to drive a car without stopping.

iikśa one who scrutinises, that which is scrutinized.

iikśaṅaka *m*. **iikśaṅiká** *f*. astrologer, a person who foretells the future.

iirśá vrtti the mental propensity of envy. □ its controlling point is the maṅipura cakra.

iisha lord, controller, director, ruler.

iishána *fig*. one of the five faces of Shiva; the face to the inner side of dakśińeshvara and to the right of kalyáṅasundaram. □ it says, "Look, my child, follow this path. If you follow any other path, it will bring you only sorrow. Don't make such a mistake. Prakrti will never pardon you. The result will be disastrous." □ iishána clearly states the consequences of misdeeds and gives a few pieces of advice; it makes one understand in sweet language and also punishes.

iishitva the fifth of the eight vibhúti or occult powers. □ the power to control and guide others' minds. □ the power to rule over each and every entity of this universe; the power to help those entities who suffer from psychic ailments. § *bt*. aeshvarya.

Iishvara *m*. **Iishvarii** *f*. controller or Lord. **1**. *coll*. the controller of the universe. **2**. He who controls the thought-waves of the universe. **3**. God. □ the cosmic controller □ *lit*. the controller of all controllers. □ *phil*. the witnessing counterpart of objective prakrti where the static principle is dominant. □ the witnessing entity of the causal world. □ the magnified essence of prájiṇa. □ an entity free from

all bondages. ☐ Saguńa Brahma or God. ☐ *suffix* for example: Tárakeshvara - Lord of protectors, Vishveshvara - Lord of the universe; Rámeshvara - Lord of charm and pleasure; etc.

Iishvara prańidhána meditation. ☐ 1st lesson of Ánanda Márga system of meditation. ☐ to establish oneself in the cosmic idea accepting the Supreme as the only ideal of life and to move with accelerated speed towards that Supreme Shelter. ☐ Iishvara prańidhána is based on bháva, or ideation ☐ it is a mental effort. ☐ shouting at the top of one's voice for a big crowd to assemble, or showing devotion by beating drums, etc., has got no place in it. Your Iishvara is not deaf. Don't shout to convey your feelings to Him. ☐ the fifth principle of niyama.

ina the acoustic root of kapaťatá vrtti, the propensity of hypocrisy. ☐ another Sanskrit word for "hypocrite" is páśańďa, which was more widely used in the past. ☐ hypocrisy can take many forms, the following three are the main ones: **1**. Getting one's purpose served by exploiting or cheating others. **2**. Dominating somebody to conceal one's own ignorance or weakness. **3**. Pretending to be moral by criticizing the sins of others, while secretly committing them oneself.

incantative rhythm when sádhakas ideate on the Supreme, their individual flow tries to maintain a parallelism with the universal rhythm. ☐ the bridge connecting the unit rhythm with the cosmic rhythm. ☐ the individual rhythm vibrated by the incantative rhythm rushes to be united with the universal rhythm.

indiibara blue lotus.

Indra the head of the gods. ☐ controller, head-man or patriarch. ☐ lightning, thunder or actional force.

indriya organ of perception. ☐ there are five sensory organs: eyes, ears, nose, tongue and skin and five motor organs: hands, feet, vocal cord, genital organ and excretory organ. ☐ *e.g.* the eye indriya is comprised of the eye itself, the optical nerve, the fluid in the nerve, and the location in the brain from where the visual stimulus is transmitted to the ectoplasm, the mind-stuff or citta. § *nt*. **1**. Sensory indriyas. **2**. Motor indriyas. § *rt*. perceptional knowledge. § *syn*. sense organs.

indriya nigraha to have proper restraint over one's afferent and efferent organs, the ten sensory and motor organs or indriya. Proper control over your thoughts and proper control over your dealings. This all-round self-restraint is known as indriya nigraha. ☐ the fifth of the seven secret of success given by Lord Shiva. ☐ the sixth characteristic of dharma.

indriyaja bodha sensory knowledge. ☐ it is of two types: direct sensory knowledge or sarala saṁyukti and indirect sensory knowledge or tiryak saṁyukti.

indriyatattva theory of the indriyas.

indu moon, the entire moon. ☐ the light of the moon used to be considered as a symbol of sentient whiteness.

indukamala white lotus. ☐ moon, the crescent moon.

Iśťa the ideal goal. ☐ one's chosen ideal. ☐ one's personal deity or goal in life. ☐ *slk. yato dharmah tato iśťah, yato iśťah tato jayah*. - where there is dharma there is Iśťah and where there is Iśťah there is victory.

Iśťa cakra the cakra for meditation. ☐ the cakra used for concentration in the practice of Iishvara prańidhána.

Iśťa mantra the mantra used in the 1st lesson of Ánanda Márga. ☐ the personal mantra repeated in meditation taught by an ácarya/á of Ánanda Márga. ☐ the mantra that leads the aspirant to his or her goal. ☐ one's chosen ideal as embodied in the spiritual incantation.

iśva **1**. That which is wanted, that through which one obtains what one wants. **2**. One who shows a particular community the true path in the collective or social spheres. § *rt*. **1**. Iśťa, goal. **2**. Dharmaguru, spiritual preceptor.

itihása benevolent history. ☐ that aspect of history or itikathá whose study leads to human welfare. ☐ it has immense educative value. A study of the entire history may not be beneficial for the reader, but that section of history of the world, which we call itihása is beneficial for human welfare. ☐ itihása has no English synonym. ☐ *e.g.* the

"history" of India is wrongly translated as "bhárat barśer itihásá". It should be translated as "bhárat barśer itikathá".

itikathá history. ☐ a chronological record of events. Events recorded in a sequential order and propagated for public knowledge. ☐ also purákathá, itivrtta and purávrtta.

iuṇgita mime. ☐ to make something understood through gestures and postures, without language. ☐ often we say: ábháśe iuṇgite.

J j

ja the acoustic root of ahaḿkára vrtti, the mental propensity of ego. ☐ the ego becomes inflated when one allows one's "I" feeling to take a predominant role.

jaḋa condensed energy, solid matter.

jaḋa samádhi absorption on crude material objects. ☐ this occurs when the mind becomes completely infatuated with a crude material object. It may be money, opulence, landed property, etc., the mind takes the form of that object to the exclusion of all other objects of the world.

jaḋa vijiṇána material science. ☐ the persistent endeavour to find answers to questions pertaining to the material world by searching in the psychic realm. § *rt*. aparávidyá.

jaḋáni crude factors.

jaḋashakti material energy.

jaḋasphoṫa the explosion of matter. ☐ a reaction within a physical body resulting in its structural disintegration. ☐ the disintegration may be gradual or instantaneous.

jaḋaváda *phil. doctr.* materialism. § *syn.* **1**. Dehaparińámaváda. **2**. Dehátmaváda.

jaeva dharma the dharma of living entities. ☐ animal dharma or the animal way of life.

jaevii living being.

jagat world, universe ☐ from the root word gam - moving. ☐ *slk. hararme pitá gaorii mátá svadeshah bhuvanatrayam.* - the Supreme Consciousness is my father, the Supreme Operative Principle is my mother, and the three worlds are my home.

jagat(d)bandhu friend of the world. ☐ Puruśottama.

jágrata awake, wakefulness. ☐ one of the four stages of mind. the conscious mind. ☐ vigilance.

jágrti *lit*. place for awakening. ☐ Ánanda Márga spiritual centre.

Jainism a religion introduced in India a little more than two thousand years ago; it is divided into several branches; the two main branches are: **1**. Digambara and **2**. Shvetámbara. ☐ in Digambara Jainism, the followers do not use clothes, dik - direction and ambara - clothes; Digambara people remain uncovered, just as the natural directions do. ☐ a time came when Digambara Jainism was not appreciated by householders, and it was primarily they who introduced the Shvetámbara doctrine, shveta - white and ambara - clothes, so Shvetámbara Jains wear white clothes instead of remaining naked.

jalatattva the liquid factor. ☐ any liquid.

janamitra friend of the people. ☐ a title given to a sándhivigráhika who has the largest number of functioning cooperatives in half a year under his/her jurisdiction within an entire sector. ☐ a person who retains the status of janamitram continuously for two years will be allowed to prefix the word permanently to his/her name, but this is not hereditary.

janana reproducing. § *bt*. genitals.

janarloka one of the layers of the macrocosmic mind. ☐ true knowledge, wisdom and renunciation are the predominant qualities of this sphere. These attributes are sometimes conspicuous even in pleasure-seeking persons, but various obstacles hinder their expression due to the influence of bhúh, bhuvah, etc. ☐ in the janarloka, sáttvaguńa is dominant, támoguńa is less conspicuous, and rájoguńa is insignificant. § *rt*. vijiṇánamaya kośa, the subliminal stratum.

jánushiirásana head-to-knee posture.

jánusparsha mudrá gesture given by a spiritual master. ☐ both hands rest, palm up, on the thighs.

janya iishvara sáṁkhya concept of a cosmic entity responsible for creation.

japa mantra repetition. The repetition of the name of God many times. □ incantation. □ it is of three kinds see * vácanika, upáṁshu, and mánasika japa.

japakriyá auto- or outer-suggestion. □ repetition of one's Iśťa mantra. □ subtle composite of processes, that can be carried out one by one. □ practical way to realize Iishvara. □ withdrawing all the propensities from their extroversial expression guiding their collective force toward the Supreme Cognition.

játa shatru born enemy.

játakarma the naming of and first feeding of solid food to an infant □ the játakarma mantra is a hymn of peace, hence this mantra can be chanted on all occasions. □ *onṁ madhu vátár táyate madhu kśarantu sindhavah. Mádhviirnah santvośadhiih. Madhu nakta mutaśaso madhumat párthivaṁ rajah. Madhu dyaorastu nah pitá. Madhumánno banaspatirmadhumán astu súryah. Mádhviirgávo bhavantu nah. Onṁ madhu onṁ madhu onṁ madhu*. - may the wind bring blessings with it! May the ocean yield felicity! May our herbs be blissful! May the day and night be sweet! May the dust particles be blissful! May the world's spiritual realm of the divinities and the venerable ancestors prove sweet! May our plants be charming! May the sun shower felicity! May our domestic cattle be blessed! Sweet Brahma, Sweet Brahma, Sweet Brahma.

jaťila utkaťásana difficult chair posture.

jauṇgama dynamic. □ moving.

jaya victory. □ a temporary victory over inimical forces. When the enemy is defeated, you become a jayii.

jayantii Sesbania aegyptiaca Pers. □ one of nine kinds of plants, in which the ancient people, in India, found to possess medicinal properties and food value.

jehád Islamic religious wars.

jha the acoustic root of lolupatá and lobha vrttis the mental propensity of greed and lolatá, the mental propensity of avarice.

jholá a small bag for a rosary or mala.

jihvá tongue. § *bt*. sensory indriyas. § *nt*. taste.

jiiva an individual soul.

jiivabháva feeling unit hood, sense of the individual unit identity.

jiivadehe in living structures or organisms.,

jiivakoťi living being. □ the entire gamut of evolution from protozoic cells which evolve through psychic and social clash up to the level of human beings.

jiivátmá, jiivátman individual soul. □ see * átmá.

jiiviká occupation.

jilebi a sweet made of chick-pea flour and sugar, which is deep fried in oil.

jiṇána spiritual knowledge, self-realization. □ proper understanding.

jiṇána puruśa energy, knower "I", plus and minus the microvita passing through the universe.

jiṇána sádhaná sádhaná of knowledge.

jiṇána yoga a form of spiritual practice which emphasizes discrimination or intellectual understanding. □ self-realization through the path of knowledge.

jiṇánakáńḍa the portion of the Vedas dealing with philosophical topics.

jiṇánamishra bhakti form of sáttvika devotion, which may also be classified as nirguńa bhakti, but due to a latent desire for wealth or knowledge, the Supreme State is not attained. □ if the sáttvika sádhaka does not forget the adored even after realization of his or her object, then gradually the supreme knowledge shines forth within his or her mind. □ also called pradhánibhuta bhakti, which is the highest stage of gaońii or inferior bhakti.

jiṇánásana knowledge posture.

jiṇánendriya sensory organs. § *bt*. indriyas. § *nt*. ear, skin, eye, tongue and nose.

jiṇánii a sádhaka who follows the path of knowledge or discrimination.

jrmbhańa yawning.

jugupsá dissemblance, hypocrisy and backbiting. □ one of the eight fetters of the mind. § *bt*. páshas. § *rt*. pishunatá vrtti.

jvalan blazing. ☐ the one who is the original force of all forces, the central source of all effulgence. § *rt*. Purušottama.
jyotii light.

K k

ka acoustic root of áshá vrtti, the mental propensity of hope. ☐ the first consonant of the Sanskrit alphabet order. ☐ the acoustic root of the created world, of kárya Brahma, the effect Brahma, the creation.
ka water. ☐ § *syn*. jalaḿ.
kabandha pretayonii negative microvita. ☐ *myth*. people who commit suicide due to humiliation, psychic distortions, frustration or the overpowering influence of excessive attachment, anger, greed, vanity, jealousy, etc. get the status of kabandha yoni after death. Wherever these entities see other human beings suffering from psychic derangement, they incite them to commit suicide.
kacu arum Colocasia antiquorum Schott. ☐ one of nine kinds of plants, which the ancient people, in India, found to possess medicinal properties and food value.
kadalii plantain or banana. ☐ one of the nine kinds of plants, in which the ancient people, particularly in India, discovered special values, such as medicinal value and food value.
kaevalya the last of six stages of spiritual realization. In this state one feels: Oh Lord only You exist, only You exist. ☐ the six stages of spiritual realization are: **1**. Sálokya. **2**. Sámiipya. **3**. Sáyujya. **4**. Sárúpya. **5**. Sárśt́hi. **6**. Kaevalya. § *rt*. Krśńa.
kaevalya siddha one who has exhausted all reactive momenta or saḿskáras and completely merged his or her mind in the Supreme Being.
káka neem-fruit. ☐ another name for neem fruit is nimbáphala
kalá flow with curvature; a stage of the cosmic cycle dominated by the mutative principle. ☐ the actional force.
kála time.
kalá praváha sequential flow of curvatures.
kálagata moha blind attachment to a particular period of time. ☐ one becomes so attached to a certain period of time that one is unable to discern its positive or negative aspects. Some people complain that the behaviour of the present generation of children is disappointing. They say that when they were young they could easily digest iron pans, but the present generation has trouble digesting even water! They lament the great misfortune that has befallen the present age.
kálágni *fig*. one of the five faces of Shiva. The face to the left of kalyáńasundaram next to vámadeva. ☐ kálágni says, "What nonsense are you doing? You will be severely punished. Your bones will be broken. Stupid!" In this way kálágni scolds and threatens to punish, although it does not actually carry out its threats. ☐ kálágni tries to rectify wrongdoers by creating fear in them, not by actually punishing them. warns of the consequences and threatens punishment. ☐ when someone becomes extremely angry we say he is "agnisharmá," as red as fire.
kálátiita beyond time.
kalatra wife. ☐ a particular classification of wives under the kuliina system.
kali yuga the iron ages. ☐ *myth*. the last and most degenerated of the four mythological ages, which forms one kalpa - world cycle. ☐ the present age.
Kálii one of the three consorts of Sadáshiva, she was an Austrico-Dravidian girl. ☐ Kálii and Sadáshiva had a daughter named Bhaeravii. Sadáshiva taught Tantra sádhaná to her daughter Bhaeravii. Since that day, any woman practising Tantra is known as Bhaeravii.
Kálikánanda the first person initiated by Shrii Shrii Ánandamúrti in 1939.
kalpa one aeon, age, yuga. ☐ *myth*. one day and night of Brahma - a period of 432 solar years.
kalpaná imagination.
kalyáńa welfare. ☐ spiritual good. § *rt*. ávirbháva.

kalyáńamastu! *exp*. may you be blessed! ☐ expression of divine wish used by Shrii Shrii Ánandamúrti on different occasion. § *syn*. Shivam astu.

kalyáńasundara the representation of Shiva embodying the true spirit of blessedness. ☐ *fig*. one of the five faces of Shiva; the face in the middle. ☐ this face says: "Come, dear child, and sit beside me. I hope you are quite well." This is the role of kalyáńasundaram.

káma lust, physical longing or desire. ☐ desire for finite or earthly objects. ☐ passion, lust. § *bt*. ripus. § *rt*. káma vrtti.

káma piiťha the area in which the kulakuńd́alinii resides is known as káma-piitha, it is also known as múládhára cakra.

káma vrtti physical longing; sexual desire; desire for any physical pleasure such as food. ☐ its controlling point is the múládhára cakra.

kámabiija the primordial point from where the resultant force bursts out due to imbalance in the equilibrium of the three guńas. ☐ here lies the innate cosmic desire to create.

kamala 1 kam + ac + lá + d́a - kamala, *etym*. that which holds beauty. **2** kam + alac - kamala, the embodiment of beauty. ☐ in both cases the colloquial meaning of kamala is lotus flower. § *syn*. padma, nalinii, naliniipuśpa, etc.

kamala

kámamaya kośa one of the layers of the unit mind. ☐ conscious or crude mind. ☐ the mind works within the body. The mind is formed by the kámamaya kośa which is known as the crude mental body. ☐ here támoguńa is dominant, sáttvaguńa is intermediate and rájoguńa is insignificant. § *rt*. bhuvarloka.

kampa trembling.

kánsá an alloy known as white brass or bell-metal in English, because cooking pots made of this metal ring when struck. It is widely used for cooking vessels in India.

kaola one who practises kulakuńd́alinii sádhaná and is adept at raising his or her own kuńd́alinii.

kaola sádhaka one who practises the science of raising the kulakuńd́alinii. ☐ see * guru.

kaorava sons of King Dhritarastra, the adharmik forces in the Mahábhárata war.

kaośikii the primordial stage of creation which is the cause of the origin of different kośas - layers of mind which are formed later on in the process of evolution. ☐ in that supreme stage kaośikii remains unmanifested, remains as the primordial cause of all subsequent manifestations. § *syn*. Shiváni.

kaośikii bindu primordial point. ☐ the first qualified stage of vibration of the Supreme Entity.

kaośikii nrtya the dance of mind expansion. ☐ a dance-exercise for women created by P.R. Sarkar on 6 September 1978. ☐ it develops the glands in a way that encourages women to overcome complexes and strengthens the nerves. ☐ it cures twenty-two disease. ☐ men can also perform this dance. ☐ the heel of the foot is related to the sound tá, the ball of the foot to the sound dhin, and the toes to the sound dhae. In the kaośikii dance all three are utilized to some extent. ☐ Ideation: The two hands upraised and folded together represent: "Now I am trying to establish a link with Parama Puruśa." Both hands bending to the right indicates: "I know the right way to request You." The bending of the body should be at 45-degree angular projection. The leftward movement represents: "I know how to fulfill Your demands." The movement of bending in front suggests: I surrender completely to You." The backward bending represents: "I am ready to face all troubles that may come." The last "tá, tá" represents: "O Lord, I repeat Your rhythm." ☐ see * section on kaośikii nrtya benefits.

kaośikii shakti Prakrti - the Operative Principle in the first stage of creation, before the development of the imbalance in the triangle of forces. ☐ the energy of Prakrti - the Cosmic Operative Principle, at the stage of homomorphic evolution - before the actual expression of the Operative Principle. § *syn*. **1**. Shiváni Shakti. **2**. Mahásarasvatii.

kápálika according to Buddhist mádhyamika and saotántrika philosophy those sádhakas who take the noble vow of serving all in the living and non-living worlds are kápálikas. ☐ *slk. kaṁsaṁvrtti bodhicittaṁ pálayati iti kápálikah.*

kápálika sádhaná a form of spiritual practice which causes the aspirant to confront and overcome all the inherent fetters and enemies of the human mind.

kapaťatá vrtti the propensity of hypocrisy. ☐ its controlling point is the anáhata cakra.

kapha kapha denotes mucus, phlegm, and all physical factors, including some factors in the blood, which tend to create mucus. ☐ see * váyu, pitta, kapha and rakta.

kapi *etym.* to move about - whose nature is to jump - that which continuously leaps about. ☐ *coll.* all those creatures whose lymphatic glands are somewhat strong, or the monkey family of animals.

kapiindra lord of the monkeys. § *rt.* Hanumán.

kapirája king of the monkeys. § *rt.* Hanumán.

kapisha the colour of a monkey's body. ☐ brown, because a monkey's body is generally brown.

kapota dove.

kárańa cause, causal. ☐ instrument of action.

kárańa brahma Parama Puruśa in the act of creating. ☐ Causal Entity. ☐ the acoustic root, the biija mantra, is onm. ☐ Saguńa Brahma is the composite of kárańa Brahma and kárya Brahma.

kárańa mana unconscious or causal mind.

karma action. ☐ positive and negative actions which create saṁskáras.

karma sádhaná sádhaná of action; the endeavour to move towards that bridge, which connects jiiva or unit with Shiva or Cosmic Consciousness.

karma samádhi the state achieved when all karma or actions cease. § *rt.* karmanásha.

karma yoga a form of spiritual practice which emphasizes selfless action.

karmakáńďa the portion of the Vedas dealing with rituals and ceremonies.

karmanásha the state achieved when all karma or actions cease. § *rt.* karma samádhi.

karmaphala the consequence of an act, whether pleasure or pain. ☐ those who experience the reactions of their actions.

karmásana action posture.

karmashakti energy for action.

karmaváda the doctrine of action.

karmendriya motor organs: vocal cord, hands, legs, anus, genitals.

karmii a sádhaka who follows the path of action or work.

karńa ear.

Karoštii the original script of the Persian language. After Iran became Islamic, the script was changed to Arabic.

kartá doer. ☐ one who is engaged in some action. ☐ *slk. marte marte kám karo, kám karte karte maro.* - die while working, and work even while dying.

kárya effect. ☐ to be practised.

kárya brahma the created universe. ☐ effect Brahma, expressed Brahma. ☐ Saguńa Brahma is the composite of kárańa Brahma and kárya Brahma.

kárya-kárańa tattva cause and effect theory.

kaśáya vrtti the mental propensity of speaking harshly to hurt others. ☐ peevishness. ☐ its controlling point is the mańipura cakra.

kashati to oppress. ☐ those who give pain, who oppress. § *syn.* dikka.

Káshi very luminous entity. ☐ one of the oldest cities in India and a pilgrimage spot for Hindus from all over the world. ☐ *myth.* according to mythology, if one dies in Káshi one goes to heaven. § *syn.* Varanasi.

kathana speaking. § *bt.* vocal cord.

katu hot and spicy.

kavi seer of the truth. ☐ learned man. ☐ scholar. ☐ in laokika, (comparatively recent) Sanskrit, kavi means poet.

kávya poetic verse. ☐ *slk. vákyaṁrasátmakaṁ kávyam.* ☐ a story which is explained in a lucid way, in a very systematic way. ☐ it may or may not be factually correct,

it may or may not be educative, but it must be narrated in a very lucid way.

káyá body.

káyákalpa a kind of spiritual power whereby one can survive by revitalizing the body by absorbing vital energy from the atmosphere.

káyastha *dogm*. a high caste in India, a sub-group, along with brahmans and vaedyas, of the vipra caste.

káyii the first plant life on this earth was a type of plants called káyii, a form of early algae and mosses. □ káyii cannot be said to be inanimate because it does exhibit a primitive type of consciousness.

kendra nucleus.

kendrika centripetal or interial movement

ketu *astrology* the umbra or shadow that is cast by the earth on the vast sky is called ráhu and the penumbra partial shadow is called ketu. Ráhu and ketu are combinedly called "the shadow planet." □ *myth*. Puranic dragon's tail. § *rt*. kabandha.

kevalá bhakti a form of devotion where the spiritual aspirants devote themselves to the realization of the permanence of nirguńa bhakti. At this stage questions such as: "What have I attained", "Why do I wish to attain?" etc, do not arise in the mind. □ this is the culminating point of bhakti. □ if there is undivided knowledge with the object, then one and only one entity exists, and that is why it is called kevalá bhakti. § *syn*. mukhyá bhakti.

kevalam only.

kha the acoustic root of cintá vrtti, the propensity of worry. □ sky.

khamúrti *lit*. image in space. □ a thoroughly spiritual vision.

khańd́a pralaya partial annihilation.

khańd́opabháśá dialect.

khyát́an glutton. □ *lit*. eating greedily with both hands. □ the uniqueness of a khyát́anda is that he/she can forget even to wash his/her hands after eating. § *rt*. bhuribhojana.

kiirtana devotional singing in which the name of the Lord is sung either individually or collectively. □ this practice is very good for controlling the mind and preparing for meditation. □ it may be performed sitting or combined with the dance, lalita mármika, that expresses the spirit of surrender.

kinnara positive microvita. □ a kind of devayoni. □ those who are vain about their physical beauty, who pray to the Supreme to give them more and more physical charm. □ this microvita influences people to have an extraordinary fascination for beauty, for fashionable clothes, expensive ornaments and so on and makes them believe that if they are well dressed they will be treated as gods.

kinnaravidyá the science of cosmetics, the science of beautification.

klesha sorrow, pain, afflictions. § *syn*. duhkha.

kliśt́á the propensities that become the cause of pain in the beginning as well as at the end of an action. □ *e.g.* someone is traveling without a ticket. There is a heavy rush in the train. Naturally he will have to undergo suffering and inconvenience. If the checking staff comes, further problems will arise. So here the pain is at the beginning and also at the end.

kliśt́ákliśt́á an action that initially causes pain, but finally leads to happiness in the end. □ *e.g.* a student has to forego many pleasures and comforts for the sake of his studies. But when the final examination results come out he or she finds his or her name in the list of successful candidates. Thus in the beginning there is pain but the end is full of happiness.

kliśt́á nidrá "painful" sleep.

kośa level or layer of the mind. □ *lit*. shell, body. □ the five levels of the unit or individual mind. □ the seven levels of the macrocosmic mind. § *rt*. human knowledge.

krandana *v*. to cry loudly.

kránti evolution. □ the movement of the social cycle is accelerated by the application of force.

krśt́i aspects of culture. □ the particular expressions of life which are not considered beneficial to others are called krśt́i or negative culture. □ *e.g.* an English family, out of hospitality, may offer beef to an Indian guest who may not like it. □ see * saḿskrti.

Kriidá game whose purpose is known.

krimi germs. ☐ extremely primitive creatures, which pass through several stages and change their form as they grow. These stages of metamorphosis are not the same for all of them. ☐ as unicellular creatures, reproduce by dividing their nuclei and multiply into two or more forms. They are asexual. ☐ krimi can only survive in certain temperatures and under specific barometric conditions. In extreme temperatures or air pressure variations they perish.

krkara vital air or váyu, that helps in yawning. § *bt*. external váyus.

krodha anger. ☐ to remain under the influence of the nerve cells and fibres. ☐ sáttvika krodha or sentient anger - you may show anger to stop the unholy activities of sinful people. ☐ however, if one allows one's anger to take control, it is called static anger or támasika krodha. § *bt*. ripus.

kroshana weeping.

krpá spiritual grace, divine bliss, divine compassion.

Krśńa one who attracts all. ☐ the historical Krśńa of about 1500 BC played two roles. In his early youth he awakened the devotion and spiritual ardour of one and all in Gokula and Vrindavana. As an adult, as a great kśattriya leader and king, he played a pivotal role in a campaign (known as the Mahábhárata) to unify India and to restore dharma. ☐ "3-piece" Krśńa pose. Krśńa is often depicted standing with one leg behind the other, holding a flute to his lips, and bending his head to one side. This is the "3-piece" Krśńa pose. ☐ *phil*. the word Krśńa has been used in many ways, particularly to represent Puruśottama, the nucleus of the universe.

krśná ekádashii eleven days after the full moon.

Krśńaliilá Krśńá's pastimes with his devotees.

Krśńasundara Krśńa the beautiful.

krta puruśa doer "I" the concentrated form of positive and negative microvita in the universal arena, maintaining equilibrium.

krtti tiger-skin.

krúratá vrtti the mental propensity of cruelty. ☐ its controlling point is the svádhiśt́hána cakra.

kśa is the acoustic root of mundane knowledge, and also of material science.

kśamá forgiveness. ☐ the second characteristic of dharma.

kśańika vijiṇánaváda *phil. doctr.* doctrine of temporal existence.

kśara mutable.

kśattriya a member of the warrior class. ☐ a person whose mentality is to dominate over matter. ☐ written as kśattriya it means the strong and the brave; the clan leaders. ☐ *dogm.* written as Kśattriya it indicates a member of the second-highest caste in India. ☐ the maxim of the kśattriya age was: might makes right. ☐ related colour - red.

kśattriyocita sevá martial service. ☐ security service, protecting the weak.

kśiira sweet made of rice boiled in milk until it become a porridge.

kśiirasamudra ocean of kśiira, a sweet milk preparation. § *rt*. divine liilá.

kśipta restlessness.

kśiti the solid element. ☐ the densest of the five fundamental factors.

kśititattva waves of smell. ☐ the waves of taste or smell-tanmátrás which are perceived by the nose are emanated by the solid factor.

kubera one who possess enormous wealth. ☐ Puranic deity who is still worshipped in the Jain Tantra and the Puranic Tantra.

kuhu nerve controlling the urinary organ.

kukkut́ásana cock posture.

kula base. ☐ lowest vertebra of the spine. ☐ vanity of lineage or high descent; pride of heritage or family. ☐ one of the eight fetters of the mind. § *bt*. páshas. § *rt*. kulakuńd́alinii.

kulapati the head of the kula (family or lineage), i.e. are whose greatness in comparison to that of others has been recognized. ☐ the head man of the family. Suppose there is a family with 105 members. The person whom the

remaining 104 persons obey unhesitatingly and accept his undisputed authority is called kulapati.

kuliina one who practises the science of raising the kulakuńd́alinii. □ high-born. □ in ancient times, people from Bengal and Mithila who had advanced in Tantra sádhaná and Brahmans, Kayasthas, Vaidyas, etc., who were engaged in the sádhaná of raising the kulakuńd́alinii. □ *dogm*. a high status of brahmans, kayasthas and vaidyas in the caste system.

kumbha pot used for keeping water. § *syn*. kalasa.

kumbhaka the retention of air inside the body. □ the period of time between the inhalation and exhalation.

kumbhamela special congregation of sadhus from different, schools and castes of Hindu tradition held in India every 12 years at Allahabad.

kuńd́alinii *lit*. coiled serpentine. □ fundamental spiritual force residing at the base of the spine.□ sleeping divinity. □ the force dormant in the kula, the **kumbha** lowest vertebra of the body, which, when awakened, rises up the spinal column enabling a person to develop all his/her spiritual potentialities. § *syn*. kulakuńd́alinii. § *nt*. **1**. Nád́iis. **2**. Cakras.

kuńt́há contraction.

kúrma 1. Vital air or váyu controlling bodily contraction. **2**. Tortoise. One of the external váyus.

kúrma nád́ii sinus nerve.

kúrmakásana tortoise posture.

Kurukśetra the battlefield of the Mahábhárata war. □ the world of action, the external world, which expects you to work and work. □ kuru - work and kśetra - field.

kuśt́ha skin disease.

L l

la is the acoustic root of kruratá vrtti the propensity of cruelty, **la** is also the acoustic root of kśititattva, the solid factor.

laghimá the third of the eight vibhúti or occult powers. □ the power to become light; a light body can fly through the air; a light mind can study the minds of others. □ the ability to make one's mind light, dynamic and free of limitations. Thus one is able to understand the sorrows and joys of others' minds. § *bt*. bhageśa.

lajjá shyness, shame. □ one of the eight fetters of the mind. § *bt*. páshas. § *rt*. lajjá vrtti.

lajjá vrtti the mental propensity of shyness; shame. □ its controlling point is the mańipura cakra.

Lake Garden suburb of Kolkata where there is Madhu Maláiṇca the residence of Shrii Shrii Ánandamúrti.

lakśańa sign, mark or characteristic.

laksye in the target, in the goal.

lálásráva salivating.

lalita mármika a dance, which expresses the feeling of surrender. □ this dance is performed while singing kiirtana. □ it was invented by Párvatii, about seven thousand years ago.

laokika of the people. □ created in recent times out of popular sentiment and not found in the scriptures.

latá *f*. creeper.

lát́hi stick.

lauńgota a traditional kind of underwear commonly used in India. □ used widely among the Ánanda Márgiis men and by all dadas.

lavańa salty.

lekhá writing. □ that line which forms a letter.

lekhálekhi correspondence, communication.

liilá divine sport.

liilánanda the sweetness of the divine play, the divine sport, the never ending cosmic Olympiad. □ Parama Puruśa getting pleasure while playing with the universe.

liilánanda bháva Parama Puruśa playing His divine game.

liina merged or dissolved.

linga, liuṇga phallic symbol. □ often related to shiva-liuṇga. □ *slk. liuṇgate gamyate yasmád talliuṇgam.* - the entity from which all things originate is called liuṇga.

lobha avarice, greed. § *bt*. ripus. § *rt*. lolatá vrtti.

loka level, layer or sphere of the macrocosmic mind. □ a level of the cosmic mind.

lokamitra friend of the world. □ this title is given to the janamitram who in any six month period has the largest number of functioning cooperatives within his/her jurisdiction. □ anyone retaining the status of lokamitram continuously for two years will be eligible to prefix the word permanently to his/her name, but this title is not hereditary.

lokápekśá tyága indifference.

lokashikśá education of the people.

lokatantra *n.* democracy.

lolatá vrtti the mental propensity of avarice. □ its controlling point is the anáhata cakra.

lolupatá, lobha vrtti the propensity of greed.

lr the sound lr is the acoustic root of the sound hummm and of inner import. The sound hummm is itself the acoustic root of struggle, of sádhaná, and according to Tantra, of the kuńd́alinii.

lrr the acoustic root of the sound phaṫ, which is itself the acoustic root of putting a theory into practice, and is thus the atibiija, or mahábiija of the phaṫ biija. □ it is just like the sprouting of a seed, like a sudden awakening from slumber. □ in *coll. Bengali* if something which is sleeping or dormant suddenly bursts into the realm of light, we say that it is making a phaṫ sound. □ acoustic root of the removal of lethargy. Hence, considering its enormous importance, it should not be deleted from the Bengali alphabet.

luchi a type of unleavened bread which is fried in oil.

lunar plexus the psycho-spiritual mańd́ala - area around the ájiṇá cakra. □ in this area there are two sub plexii or mental propensities. § *syn.* candra mańd́ala.

M m

ma the acoustic root of prańásha the propensity of annihilation. also the acoustic root of prashraya vrtti - giving latitude or treating with indulgence.

macro-pineal plexus the inner side of the pineal plexus or pineal gland. □ in spiritual practices it has immense importance because it is at this plexus, the Guru cakra, that dhyána is practised.

mada vanity, pride. § *bt.* ripus. § *rt.* **1**. Ahaḿkára vrtti. **2**. Asmitá.

mádhava má - the operative principle, and dhava - husband, controller. The operative principle, mádhava is Paramá Prakrti, and her dhava, husband, is Parama Puruśa.

madhu sweet. □ sweet as honey.

Madhu Koraka the residence of Shrii Shrii Ánandamúrti attached to the Ánanda Márga Pracáraka Saḿgha campus office in Tiljala, a suburb in the periphery of Kolkata, India.

Madhu Málaiṇca the name of the residence of Shrii Shrii Ánandamúrti in Lake Gardens, Kolkata, India.

madhuvidyá *lit.* the sweet science. □ the science of conversion of matter into spirit. □ the second lesson of Ánanda Márga Sádhaná.

mádhukarii vrtti the quality of the honey-bee which flies around collecting food, but does not try to save anything for the next day.

Madhumitá *f.* madhu - honey, and mita - friend; a friend who is as sweet as honey.

madhura bháva sweet, honey. □ sweet ideation. □ the highest type of devotional sentiment. □ see * rádhá bháva

madhura guńa sweet quality.

madhura sádhaná *lit.* sweet meditation. □ a particular type of meditation where the practitioners experience a sweet aroma and the mind feels peaceful or composed. □ the sádhaná of madhura bháva. □ the sádhaná of the brahmacárii.

madya *lit.* wine. □ *sen.* drinking the amrta or hormone produced from the pineal gland.

madya sádhaka a spiritual aspirant who possesses the power to stimulate the production of the hormone secreted from

the pineal gland. □ *slk. somadhárá kśared yá tu Brahmarandhrát varánane; piitvánandamayastvam' sa eva madyasádhakah*. - one who experiences the intoxicating joy from drinking the sudhá, or somadhára, or nectar secreted from the Brahmarandhra or pineal gland is called a madya sádhaka. However one should remember that every gland secretes sudhá or hormone.

madhya sádhaná the system of meditation performed to stimulate the production of amrta or the hormone produced from the pineal gland.

madhyakapála pretayonii negative microvita. □ *myth*. people who are mentally restless or who are unstable say one thing in the morning, something else at midday and something else again in the evening. Due to their restlessness, they cause trouble not only for themselves, but also for others.

madhyamá middle, mediocre, ordinary. □ the third stage in the process of vocalization. When pashyanti shakti reaches the mańipura cakra and is supported by the vital energy, madhyamá shakti is created. The controlling point of madhyamá shakti is the mańipura cakra or navel area. □ the madhyama category of people are those who start a job but give up at the first sign of difficulty. □ deer.

madhyamá vrtti sound of the deer. □ fourth Indian musical note; □ its controlling point is vishuddha cakra.

maethuna procreation.

maethuna sádhaka a spiritual aspirant who possesses control over his/her kulakuńd́alinii or divine energy raise it up to the sahasrára cakra or pineal gland and unite it with Paramashiva or the seat of the Supreme Consciousness.

maethuna sádhaná the system of meditation performed to control the kulakuńd́alinii or divine energy, situated at the lowest vertebra of the spine cord or múládhára cakra, raise it up to the sahasra'ra cakra or pineal gland and unite it with Paramashiva or the seat of the Supreme Consciousness. □ *slk. Kulakuńd́aliniishaktir dehináḿ dehadhárińii tayá Shivasya saḿyogah maethunaḿ parikiirttitaḿ*. - the lowest vertebra of the spinal cord is called kula. In this part of the múládhára cakra is located the kulakuńd́alinii, or daevii shakti. The purpose of maethuna sádhaná is to raise the kulakuńd́alinii and unite it with Paramashiva at the sahasrára cakra.

mahá great, having a form which is supra-natural.

maha bháva the most exalted state of ecstasy, which is the pinnacle of madhura bháva or sweet ideation.

mahá kumbhamelá special congregation of sadhus from different rituals, schools and castes of Hindu tradition held in India every twelve years.

Mahá Puruśa a person who is highly evolved psychically and spiritually, and consequently possesses tremendous charisma that is felt by other people. □ great soul, great personality.

Mahábhárata *lit*. Great India. □ the name of a military campaign guided by Lord Krśńa around 1500 BC to unify India. □ the epic poem written by Maharśi Vyasa about this campaign.

mahábhúta the cosmic five fundamental factors or elements, ether, air, light, liquid and solid.

mahábiija super-acoustic root.

mahadahamcittáni mahat, aham and citta.

mahádeva the god of all gods and goddesses. □ the source that controls all these devas, all those vibrations or vibrational faculties. § *rt*. Shiva.

mahadprabalye when mahat is in dominance.

mahadprańáshe in the dissolution of mahat.

mahákaola a tantric Guru who can raise not only his own kuńd́alinii, but those of others also. □ the entity on which the existence of time depends. □ in Buddhist Tantra, mahákaola sometimes symbolizes Parama Puruśa.

mahákapála pretayonii negative microvita. □ *myth*. those who harm others while trying to fulfill their own selfish ends, those who practise Avidyá Tantra in the name of Vidyá Tantra, and those with a sinister, sadistic nature who mercilessly kill millions of innocent people by manufacturing lethal weapons. They always keep trying to destroy the living world.

mahákásha, mahávyoma the eternal void.

mahámaṅipadma the seat of kuṅḍalinii at the base of the spine.

mahámáyá creative principle. □ prakrti in the phase of creation. □ the power of the creative principle to create the illusion that the finite created objects are the ultimate truth. □ shiváníi's dynamic creative flow both within and without the creation. § *bt. s*hiváníi.

Mahámuni great sage. □ an appellation of Lord Buddha.

mahánirváṅa mokśa.

mahápápa great sin.

mahápátaka sin of an extremely serious nature.

mahápátakanáśana an action that eliminates the reaction of highly sinful deeds.

mahápátakii great sinner.

Mahárliká, Mahárliiṅá *etym*. small in size but great in glory, in quality. □ the Sanskrit name for the Philippines.

maharloka layer of the Macrocosmic Mind. □ here, rájoguṅa is conspicuous, sáttvaguṅa is less conspicuous and támoguṅa is insignificant. □ it is in this stratum that the seed of saṁskáras is formed. The human mind is propelled by its saṁskáras to undergo the reactions of its actions. The first vibration of the collection of saṁskáras is created in this sphere. Suppose a person has to visit a cholera-stricken place. Before going there someone whispers to him that he too will contract cholera. On going there, it happened that he or she actually got cholera. This is the function of the atimánasa kośa. □ the first yearnings for sádhaná, or the initial throbbings of any strong desire also take place in this sphere. § *rt*. atimánasa kośa, the supramental sphere.

Maharśi great sage.

Maharśi Dadhiici sacrificed his life for the welfare of others.

Maharśi Kaṅáda Indian scientist who invented the atomic theory, about 1500 years ago, 1000 years after Buddha. □ long before Dalton's atomic theory, Kaṅáda said: *slk. kárarńábhávát káryábhávah'*. - where there is no cause, there cannot be any effect. □ he established the fact that everything in this universe of ours is causal.

Maharśi Kapila the first recognized philosopher on this earth. Kapila was born, about 3,500 years ago, at a place near Jhalda in the district of Purulia in West Bengal, and he did his sádhaná at Gangasagar in Sagar-dwip. □ he propounded his school of philosophy, elaborating his ideas regarding creation and evolution through twenty-four principles. Since he fixed the total saṁkhyá - number at twenty-four, his school of philosophy came to be known as sáṁkhya.

mahásachiva secretary general responsible for the day-to-day functioning of the Ánanda Márga Gurukula affairs.

Mahásambhúti the Great Creation, the Great Appearance. □ when Táraka Brahma creates a body for Himself out of the five fundamental factors, this body is known as His Mahásambhúti. □ great sambhúti or special manifestation of Parama Puruśa.

mahásamiti academic council.

mahásamudra cosmic ocean.

maháshúnya the void.

mahat, mahattattva "I", "I am," "I exist" feeling, existential "I". § rt. sáttvaguṅa.

mahat energies the different energies or shaktis of cosmic mahat. § *bt.* cosmic mahat.

mahati vinasti total annihilation. § *syn*. praṅásha.

Mahátṁa great inventor. □ great soul. □ those who were responsible for discoveries like the wheel or bullock carts.

mahávákya viveka the fifth stage of conscience. □ is the resultant of the other four. The first four types of conscience help a sadhaka to realise that the Eternal Entity, Brahma, is one without a second, consciousness personified, and the knower of the five kośas. Mahávákya viveka teaches human beings that He is not attainable through mere knowledge. To liberate the consciousness from these five kośas, action and devotion are indispensable.

mahavishva the great universe.

mahávišńu visnu - great, all-pervading. □ the centre of the universe. § *rt*. Purušottama.

mahávišńuváda *phil. doctr.* doctrine of mahávišńu.

maháyána one of the two major schools of Buddhism. □ northern school as opposed to southern school or Hinayana Buddhism.
maháyoginii granthi pituitary gland.
Mahesha the Lord of all. § *rt*. Shiva.
mahimá the second of the eight vibhúti or occult powers. □ the power to become large; an expanded mind is omniscient, and feels love for the universe. □ macrocosmic vastness; mental expansion to include the whole universe leading to the experience of oneness with all the entities of the universe. A person who has this power showers benevolence on every entity of the universe. □ *rt*. vistára dharma.
máhimsi not to show malice to others.
makar crocodile.
málá garland.
malpo homemade Indian sweet made of rice flour, sugar and milk.
mámsa *lit*. meat. □ *sen*. tongue.
mámsa sádhaka a spiritual aspirant who practises control over his/her tongue, words and speeches.
mámsa sádhaná má - tongue, mámsa - speech or action of the tongue; mámsabhakśaṅa - control over speech. □ the system of meditation performed to exert control over the tongue, words and speeches.
mamatá vrtti the propensity of love and attachment of human beings for each other, and all other creatures. □ its controlling point is the anáhata cakra.
mán Alocasia indica Schott. □ one of the nine kinds of plants, which the ancient people, in India, found to possess medicinal properties and food value.
mána pride especially the sense of honour; egotism; vanity. □ one of the eight fetters of the mind. § *bt*. páshas. § *rt*. **1**. Dhamba vrtti. **2**. Asmitá. **3**. Abhimána.
manah mind. □ the unit mind is composed of five layers: **1**. Annamaya kośa - physical body. **2**. Manomaya kośa - subconscious mind. **3**. Atimánasa kośa - supra-mental mind. **4**. Vijiṇánamaya kośa - subliminal mind. **5**. Hiraṅyamaya kośa - causal mind. □ the kámamaya and manomaya kośas are called the crude and subtle minds, respectively, and the other three kośas, that is, the atimánasa, vijiṇánamaya and hiraṅyamaya, are called the causal, or astral, or unconscious mind collectively. □ the five kośas, from the kámamaya to the hiraṅyamaya, are called the sukśma deha - subtle body, and the mahattattva and ahaṁtattva are called the sámánya deha - supra-causal body, i.e., the body between the hiraṅyamaya kośa and Puruśottama.
manamohana one who attracts other minds.
manana contemplating. □ the recollection and the contemplation of what was earlier imbibed through the sense organs.
mánasa mind, both individual and collective.
mánasadeha mental body.
mánasátiita beyond the mind.
mánasika japa mental ideation on the Supreme Consciousness. □ is the best process of Iishvara praṅidhána. □ one's ideation should be expressed mentally and the mind should be its witnessing entity.
mánasphoṫa when one attains the maximum level of expansion of the mind, it will explode into another dimension, the deep consciousness. This explosion of the mind into a more subtle level of existence is named mánasphota.
mánava human beings. □ the physical bodies of human beings are made of the quinquelemental factors: kśiti, ap, tejas, marut and vyoma.
mańḋala circle.
mańḋukásana frog posture.
mangosteen an East Indian fruit. It's pulp is used by fishermen to protect their nets against weathering.
mańipura cakra the third cakra located at the navel. □ psycho-spiritual plexus composed of the adrenal gland and ten sub-glands. □ the acoustic root of the mańipura cakra is ram. □ *fig*. a lotus with ten petals. § *bt*. cakras. § *rt*. **1**. Luminous factor. **2**. Sámiipya. **3**. Manomaya kośa. **4**. Yatamána. **5**. Rájoguṅa. *syn*. **1**. igneous plexus. **2**. Agni mańḋala. **3**. Rudra granthi.

manomaya kośa one of the layers of the unit mind. ☐ subconscious or subtle mind. ☐ here rájoguńa is dominant, támoguńa is ordinary and sáttvaguńa is insignificant. § *rt*. svarloka.

manovikrti mental distortion.

mantra a sound or collection of sounds which, when meditated upon, will lead to spiritual liberation. ☐ a mantra is incantative, pulsative, and ideative. ☐ that which liberates the mind. ☐ an incantation taught by the spiritual preceptor and used during meditation. ☐ *slk. mananát tárayet yastu sa mantrah parikiirtitah*. - that which, when contemplated upon leads to freedom from all sorts of bondages is called a mantra. ☐ *slk. caetanya rahitáh mantráh proktavarńástu kevaláh phalaḿ naeva prayacchanti lakśa koťi prajapati*. - mantras without their corresponding ideation are merely a couple of letters mechanically uttered. They will not bear any fruit even if repeated a billion times.

mantra caetanya conceptual understanding of a mantra. ☐ understanding the meaning of a mantra.

mantrágháta the power of sounds infused in mantras. ☐ when the acoustic root of a mantra strikes at the root of the coiled serpentine, it is aroused. ☐ each and every mantra has the support of an acoustic root.

Manu Indian sociologist who was the author of the Manusmrti, an authoritative collection of social rules, customs and etiquette for Hindus. He lived about two thousand years ago in the post-Buddhistic era.

Manu Saḿhitá an authoritative collection of social rules, customs and etiquette for Hindus compiled by Manu who lived about two thousand years ago in the post-Buddhist era.

mánuśa human being. ☐ living being with a developed mind.

mánuśe in humans.

mara dead.

marańa death. ☐ *slk. mara kárańamanasi diirghanidrá marańam* - long sleep in the causal mind is death.

marapáhári dead hill.

márga path.

Márga Guru preceptor of Ánanda Márga, Shrii Shrii Ánandamúrti.

márgii a member of Ánanda Márga Pracáraka Saḿgha. ☐ one who follows Ánanda Márga's ideology, and practices the lessons of Ánanda Márga system of meditation.

mármika that which touches the innermost recesses of the heart; that which touches the core of the heart. § *rt*. laliita mármika

marut air element, the second of the five fundamental factors.

marut-tattva waves of touch. ☐ the waves of touch or tactual / tanmátrás which are felt perceived by the skin are emanated by the aerial factor.

maryádá replica.

mashála torch.

master unit model rural multi-purpose development centres. ☐ the primary requisites of an ideal master unit correspond to the provision of the minimum requirements of food, clothing, housing, education and medical treatment in PROUT.

mátá mother.

mati jiṉána perceptual knowledge. ☐ it is of two types: sensory knowledge or indriyaja bodha and acquired knowledge or saḿskáraja bodha.

mátriká mother.

mátriká varńa causal matrix.

mátsarya jealousy, envy. § *bt*. ripus. § *rt*. iirśya vrtti.

matsya *lit*. fish. ☐ *sen*. the breathing flow of iďá nádii and piuṉgalá nádii through the left and the right nostrils.

matsya sádhaka a spiritual aspirant who possesses control over his/her breathing flow of iďá nádii and piuṉgalá nádii the left and the right nostrils and maintain its concentration on the trikuťi - the concentration point of the ájiṉá cakra.

matsya sádhaná *lit*. the sádhaná of the fish**.** ☐ the system of meditation performed to control the breathing flow of iďá nádii and piuṉgalá nádii through the left and the right nostrils and maintain concentration on the trikuťi [concentration point of the ájiṉá cakra]. ☐ *slk. gauṉgá yamunayormadhye matsyao dvao caratah sadá tao*

matsyao bhakśayet yastu sah bhavenmatsyasádhakah. - one who eats the two fish that swim, one through the Ganges, representing the idá́ nádíi, and the other through the Yamuna, representing the piuṇgalá nádíi, - that is, one who takes the breath flows of the left nostril and the right nostril to the trikuṫi and suspends them there by púrńa kumbhaka or shunya kumbhaka is a matsya sádhaka. □ *slk*. *matsamánaḿ sarvabhúte sukhaduhkhamidaḿ devi iti yatsátvikaḿ jiṇánaḿ tanmatsyah parikiirttitah*. - when a person feels all the pains and pleasures of others as his own pains and pleasures, this sentient feeling is called matsya sádhaná. - Lord Shiva.

matsyamudrá fish posture.

matsyásana fish posture.

Matsyendranátha a prince of Bengal, and yogi of the Nátha Cult who invented matsyendrásana or spinal twist. □ "at that time the capital of Bengal was Maynamati, a place in the present Comilla District of Bangladesh. Maynamati is near the present Tripura State." - Shrii Shrii Ánandamúrti.

matsyendrásana twist posture.

matta something which is not entirely bad, but contains both good and bad. □ derived from the root verb mad - to consume drugs that cause people to lose their sense. If one takes hashish, opium, wine etc., one's nerves will become weak, causing drowsiness and eventually senselessness. Another category of drugs causes excessive excitement in people, making them rant and rave uncontrollably. As a result, they lose the capacity to discriminate between good and bad. □ vanity is also a kind of madness. Due to vanity, people may lose their common sense.

maunavrata a certain period of time in which people observe silence.

máyá creative principle. □ prakrti in the phase of creation. □ the power of the Creative Principle to create the illusion that the finite created objects are the ultimate truth. □ expression of the cosmic operative principle.

máyádiisha Lord of máyá. § *rt*. Saguńa Brahma

Máyádviipa America.

máyáváda *phil. doctr.* illusion.

mayúra peacock.

mayúrásana peacock posture.

medah fat in a transitional stage from liquid.

melá meeting, conference, festival.

mesmerism hypnotism. □ in modern times, the science of hypnotism was used to cure disease by Dr. Mesmer, a European physician. Since then, curing diseases by the science of hypnotism has been called mesmerism.

metazoic developed cells. □ metazoic is not solely concerned with the physical; it is also physico-psychic in nature. □ the metazoic mind is the receptacle of knowledge because it is mostly physico-psychic and to a very little extent psycho-spiritual.

microvitum *pl*. microvita □ entities which come within the realms both of physical and psychic expression. □ they are smaller and subtler than atoms and sub-atomic particles, and in the psychic realm they may be subtler than ectoplasm - citta, or mind-stuff. □ the mysterious emanation of the cosmic factor. □ some microvita move through tanmátrás, that is, the inferences of sound, touch, form, taste and smell.

mithyá false, unreal.

mitra friend. □ colleague. □ people who pursue the same profession and discharge duties of the same nature. □ *ex*. two lawyers or two physicians are mitram.

moha blind and obsessive attachment; attraction; delusion. § *bt*. ripus. § *rt*. moha vrtti.

moha vrtti the propensity of blind attachment, infatuation; delusion. □ its controlling point is the mańipura cakra.

mohana vijiṇána supra-aesthetic science.

mohanatattva supreme attractive force.

mokśa spiritual emancipation or salvation. □ spiritual liberation of a permanent nature. □ Shrii Shankarácárya said: *slk*. *mokśa kárańa samagráḿ bhatireva gariiyasii*. - of all the ways to attain salvation, devotion is the best. § *syn*. nirvikalpa samádhi.

mokśa vrtti spiritual longing; longing for freedom of the soul from mental and physical bondages; longing to attain

Nirguńa Brahma. □ its controlling point is the múládhára cakra. § *rt*. **1**. Nirguńa Brahma. **2**. Sáttvika bhakti.

Mongol one of the four main races in the world.

mrt earthen image.

mrturmrtyum **1**. The one that even death is afraid of; death fears him as much as a unit entity fears death, and so he is the death of death. **2**. In this relative world although all other objects die, only death does not. § *rt*. Purušóttama.

mrtyuiṉjaya conqueror of death.

mudrá meaningful gesture. □ a yogic exercise similar to an ásana but incorporating more ideation. □ there are only a few spiritual mudrás where the internal ideation is not externalized. □ *lit*. externalisation of internal bháva or ideation. □ an inseparable part of oriental classical dance. □ gesture done with part or parts of the body. □ body language. □ way of communicating utilising movements of the body. □ postures which exercise the nerves and muscles. □ externalisation of internal feeling.

mudrá *lit*. roasted grains. □ *sen*. selecting good company.

mudrá sádhaka a spiritual aspirant who select his/her company attentively, because accept as supreme truth that bad company leads to bondages and good company leads to liberation.

mudrá sádhaná to shun bad company. □ *slk*. *satsauṉgena bhavenmukti rasatsauṉgešu bandhanam satsauṉga mudrańaḿ šá mudrá parikiirttitá*. - bad company leads to bondage; good company leads to liberation. Having understood this supreme truth, one should avoid bad company.

mudrádośa repeating the same gesture again and again, mostly unconsciously. □ gesture is movement; posture is a stationary position.

mudrápradhána nrtya mudraic dance.

muḋha infatuation.

mukhya bhakti unconditional devotion. □ where there is no object other than the Supreme Brahma. □ the aspirant absorbed in mukhyá bhakti is free from the three guńas; he or she is absorbed in spiritual practices to nirguńa bhakti.

muktapuruśa emancipated person.

mukti spiritual liberation. □ merging of one's individual entity with the qualified Supreme Entity. § *syn*. savikalpa samádhi.

múla root, cause.

múla kárańa fundamental cause of the universe. § *syn*. múla shakti.

múla shakti fundamental cause of the universe. § *syn*. múla kárana.

múládhára cakra the lowest and first cakra located at the mid point of the last vertebra of the spinal column. □ psycho-spiritual plexus composed of the anus gland and four sub glands. □ the acoustic root of múládhára is laḿ. □ fig. a lotus with four petals. § *rt*. **1**. Solid factor. **2**. Yatamána. **3**. Saguńa bhakti. **4**. Támoguńa. § *syn*. **1**. Terranean plexus. **2**. Bhaoma maṅḋala.

múliibhúta fundamentally.

muni intellectual. □ a saintly person devoted to intellectual pursuits.

murálii manohara kii dhvani a sweet sound that entrances the mind. § *rt*. oḿm.

múrcchá vrtti to lose one's common sense under the hypnotic spell of a particular ripu. Psychic stupor; lack of common sense. □ its controlling point is the svádhiśṫhána cakra.

mútrátisára diabetes without sugar in the urine.

myrobalan seed very beneficial to clean the toxins from the body. Used specially as natural blood purifier. § *syn*. haritaki.

mysticism the never ending endeavor of an individual to try to find a link between the finite and the infinite.

N n

na no.

na the acoustic root of moha vrtti the mental propensity of blind attachment or infatuation.

ńa the acoustic root of iirśá vrtti, the mental propensity of envy.

náda flow without curvature in the stage of brahmacakra dominated by the sentient principle. ☐ represents the cognitive force.

nada large river.

nádatanu proficiency in singing.

nadii both small and large rivers.

nádíi **1**. Psychic-energy channels. **2**. Nerves. ☐ psycho-spiritual channels from the múládhára to ájiṇá cakras through which the kulakuńd́alinii moves. § bt. § nt. id́á, piuṇgalá, suśumná.

nága **1**. Váyu or vital air controlling bodily extension, jumping and also throwing objects. **2**. Serpent. **§** bt. external váyus.

nagara kiirtana a kiirtana procession through the streets of a town.

nágarii script, which is used to the west of Allahabad. Max Mueller wrote the Vedas in Nágarii script, which was named Devanágarii 800 years ago.

Nágárjuna the Buddhist monk who invented the distilling apparatus.

nakśatra mańd́ala the sidereal circle. ☐ the psycho-spiritual plexus around the vishuddha cakra. ☐ in this area there are sixteen sub mańd́ala or mental propensities. **§** *syn*. sidereal plexus.

Nakúla flowing water which has no boundaries. ☐ na - no and kúla - boundaries. ☐ is represented by the liquid factor at the svádhiśt́hána cakra. ☐ one of the five Páńd́ava brothers of the Mahábhárata; son of king Páńd́u.

nama homage, veneration, salutations.

náma kiirtana singing the name of the lord.

náma mantra "name" mantra. ☐ preliminary lesson of Ánanda Márga sádhaná.

náma mudrá or namomudrá the posture of surrender to the greatness of another person or entity. ☐ it is the person doing namomudrá who benefits, and not the one for whom the mudrá is performed. ☐ the way to do this mudrá to the Guru is to lie prostrate before him with the arms extended and the palms placed together, that is, with the middle fingers of each hand placed parallel to each other. This represents the pinpointed concentration of the mind, which is directed towards the supreme goal.

Namah Shiváya Shántáya Salutations to Shiva the Tranquil. ☐ a collection, in book form, of twenty discourses given by Shrii Shrii Ánandamúrti in April and May 1982.

namah vrtti surrender to the Supreme. ☐ its controlling point is the vishuddha cakra. **§** *rt*. nididhyásana.

namámi I salute.

Namámi Krśńasundaram Salutation to Krśńa the Beautiful. ☐ a collection, in book form, of twenty-seven Sunday discourses given in Calcutta between August 1980 and April 1981, together with a brief appendix, by Shrii Shrii Ánandamúrti.

namaskára method of salutation. ☐ namaskára is done by bringing the palms together and touching with the thumbs, first the ájiṇá cakra, the mid-point of the eyebrows, and then the centre of the chest, without bowing. ☐ concentrate all the good feelings of the mind in the trikut́i. ☐ ideation: I pay respect to the Supreme Entity residing within you - with all the goodwill and simplicity of my mind and the love and sweetness of my heart. ☐ it can be done to all regardless of their age, because the idea in this mode of salutation is that everyone is the manifestation of the Supreme Entity.

nanda to overflow with joy. ☐ the joy that overflows when one attains God. ☐ one of Lord Krśńa's guardian.

nandana one who gives joy to others and gets joy from others, both to give and to receive ánandam.

nandana vijiṇána aesthetic science.

naokásana boat posture. **§** *syn*. dhanurásana, bow posture.

nára **1** Prakrti - cosmic operative principle. **2** bhakti - devotion. **3** water.

nárada script. The mother of today's Gujarati, Nágarii, Devanágarii, Morii, Curuválii, etc. scripts. ☐ one who distributes devotion.

narahari *lit*. man and animal combined.

Nárâyaṅa nára - **a** water, **b** Paramá Prakrti and **c** devotion. Ayana - the shelter. □ the Supreme Entity, Parama Puruśa. □ *lit*. the Lord of Nára or Prakrti.

náráyaṅa sevá service, particularly food distribution, to the poor.

násápána cleaning the nostrils with water. □ do it only if your stomach is empty.

násha change of form from an undeveloped form to a more developed one. □ the returning of an object to its cause. □ *coll*. destruction.

násiká nose.

nástika atheist.

nástika váda non-belief in God.

naťarája the king of dancers. □ one who is excellent in dancing. § *rt*. Sadáshiva

nátha Lord. □ nátha cult - the result of the synthesis between Buddhist Tantra and the Puranic Shiva system. □ nátha used to be appended to the names of the prophets of the nátha cult, *ex*. Ádinátha, Miinanátha, Matsyendranátha, who invented matsyendrásana, Gorakśanátha, Gohiniinátha, and Caoraungiinátha, after whom Chowringee Street in Calcutta has been named. These were the spiritual teachers of the Nátha cult. All the masters of the Nátha cult were considered as avatáras of Shiva, that is, after the death of these masters, people made idols of them and worshipped them in the temples as incarnations of Shiva. □ Nátha was also prefixed to the names of Shiva when He was worshipped, *e.g*. Tárakanátha, Vaedyanátha, Vishvanátha, etc.

navaniilákśa one who has eyes like the blue colour of the early morning sky.

nawáb provincial governor of the mughal empire in India.

nayana to lead. □ the organ of the body which leads people towards external objects. For example the eye is called nayana.

Negroid one of the four main races in the world.

Neohumanism the philosophy propounded by Shrii P. R. Sarkar in 1982 in his book "The Liberation of Intellect-Neohumanism". □ the philosophy that is concerned with the interest and well being of human beings in connection with the interests and well being of animals, plants and all animate and inanimate creation.

Neohumanist Education the education that aims to nurture people or neohumanists in the light and practice of Neohumanism. □ *abb*. NHE.

neohumanist 1 *n*. the person who is an adherent to the philosophy and principles of Neohumanism; one who is versed in the knowledge and practice of Neohumanism. **2** *adj*. opinions, statements and attitudes that reflect such knowledge (neohumanist rationality).

neohumanistic *adj*. displaying qualities associated with Neohumanism. □ neohumanistic schools are schools that practise and represent the philosophy and principles of Neohumanism. □ a person can be devoted to neohumanistic values.

neohumanistically *adv*. actions that display the qualities associated with Neohumanism, neohumanists try to live their lives neohumanistically by extending their love and care to all of creation. □ used to describe actions that display qualities associated with Neohumanism.

nici nimna cinha (bottom mark) the special mark below the letter n̰.

nidhidhyásana the act of offering one's mind to the Lord. □ the inner meaning is that all the propensities of the mind are to be concentrated at a point and then offered to Parama Puruśa. □ meditating on the Supreme with an unbroken flow of mind.

nidrá sleep.

nigama the tantric scripture containing all the questions Párvatii asked Sadáshiva. □ questions on spiritual topics; or the theoretical side of Tantra.

nigraha capable of inflicting punishment, with the sole spirit of rectification. □ one of the qualities of an ideal guru or preceptor. □ see * guru.

niica lower. □ the niica category of people are those who do not do any work. They think that as they are ordinary they cannot do any work. They are always afraid of the obstacles they might encounter in their work.

niila blue.

niiti morality. ☐ principles which lead the mind in a spiritual direction.

niitiváda morality.

nikhila an entity which is boundless or unfettered. ☐ § *rt*. akhila.

nikhilabhayahara one who removes the boundless fears of the universe.

nila fixed, stationary.

nimba *coll*. margosa, nimba, neem. ☐ Azadirachta Indica A. Juss. ☐ one of the five paiṇcavati, sacred plants.

nimbaphala neem-fruit. ☐ another name of neem fruit is káka.

nimitta káraña the efficient or instrumental cause of the creation of the universe, Puruśa.

nirábhása **1**. That which does not undergo any reflection or refraction. **2**. That which does not have any ábhása, any semblance, in other things or in other objects; that which cannot be conceptualized.

nirákára formless.

nirakśara *coll*. illiterate. ☐ spiritual meaning is Táraka Brahma.

nimbá

nirbiija nirvikalpa when the kulakuńd́alinii crosses the ájiṇá cakra at the trikuṫi, there is no feeling of "I" or "He", but only the feeling of "You" Thou art. The remaining feeling is now simply of oneness. This feeling is called kaevalya, and there is no sound and there is no colour, because there is no expression. The state of kaevalya has some internal stages, and the last stage is called nirbiija nirvikalpa.

nirdesha nir - dish + ghain - nirdesha - direction. ☐ orders. Clear instructions. ☐ when what-is-to-be-done and what-is-not-to-be-done is carefully articulated and according to that orders are given.

nirguńa beyond the guńas. ☐ unaffected by the guńas.

nirguńa bhakti the devotion of spiritual aspirants devoted towards the Supreme Brahma only by the urge of their own spirit. ☐ if questioned as to why they love Him and devote themselves to Him they say: “Oh, why do I love? I do not know. I love Him just because I like to love Him. Should I not love? He is the life of my life the soul of my soul”. This type of Bhakti is Nirguńa Bhakti. ☐ unconditional devotion.

Nirguńa Brahma Brahma unaffected by the guńas. ☐ non-qualified Brahma. ☐ pure consciousness not influenced or qualified by sáttvaguńa, rájoguńa, and támoguńa; unqualified consciousness. § *nt*. **1**. Puruśa. **2**. Prakrti. § *syn*. nirvisheśa.

nirguńasthiti state of objectlessness, that occurs when the mahat merges into the Átman. § *syn*. nirvikalpa samádhi.

nirman citta perfect being. ☐ after intense meditation, when a sádhaka attain the final goal of sádhaná or absolute perfection, if he have also exhausted all his sańskára, he continue to live on the planet with the same body, or he obtain new body in order to serve creation. ☐ the sańkalpa to serve creation for a fixed period of time becomes a new sańskára for him. ☐ he stay on the planet for that fixed time and then depart.

nirodha the cessation of all mental functions.

nirvana *lit*. extinction. ☐ liberation. ☐ the state of perfect peace and bliss attained sublimating our personality. ☐ stage of liberation from the bondage of life and death.

nirvikalpa no vikalpa, or no mental thought or feeling.

nirvikalpa samádhi the trance of indeterminate absorption, or total suspension of the mind. The totally-absorbed state of the mahat, after merging the “I” feeling in the Citishakti or Cognitive Principle. ☐ the state of objectlessness. This state is verbally inexpressible because... § *rt*. **1**. Sahasrára cakra. **2**. Puruśottama. **3**. Avikalpa yoga.

nirvisheśa the supreme cognitive principle and the supreme cognitive creative faculty +/- maintaining universal equilibrium and equipoise.

niśáda elephant. § *syn*. mokśa.

niśáda vrtti seventh Indian musical note; sound of the elephant. ☐ its controlling point is the vishuddha cakra.

niśikta infused.

niśkala without seed.
nitya eternal. □ that which is uninfluenced by the time factor i.e., beyond the periphery of past, present and future.
nityánanda eternal aspect of Parama Puruśa.
nityánanda bháva Parama Puruśa in His original and impersonal form.
nityánitya viveka *lit*. permanent non-permanent. □ the first stage of conscience. □ discrimination between permanent and impermanent.
nivrtti complete satisfaction, end of desire.
nivrtti márga a path that brings about the highest excellence in the spiritual sphere. § *syn*. vidyá tantra.
nivrtti sádhaná the highest type of spiritual practice. Through this process a spiritual aspirant attains elevation step by step. Nirváńa or mahánirváńa, mukti or mokśa, can be attained through this process.
nivrttimukhii movement towards decreasing desire.
nivrttimúlaka introversial, spiritual actions.
niyama sádhaná the effort to follow the five principles of niyama or moral conduct □ carries equal weight in mundane, supra-mundane and spiritual strata.
niyama self-regulated conduct composed of five principles. □ **1**. Shaoca - purity, external and internal cleanliness. **2**. Santośa - mental contentment. **3**. Tapah - practising penance in order to reach the goal. **4**. Svádhyáya - the clear understanding of any spiritual subject. **5**. Iishvara Prańidhána - thinking that Iishvara is the Supreme Controller of everything.
niyati fate, destiny. □ that which controls the subsequent actions. □ as one sows, so shall one reap. § *syn*. adrśt́a.
niyoga an ancient system in India according to which a man would be given permission to have conjugal relations/intercourse with a woman who was not his wife for the purpose of producing offspring.
nr yajiṇa service to humanity.
nrsiḿha nr - nara, human, Puruśa and consciousness. siḿha - Shreśt́ha - Supreme; Puruśashreśt́ha - Puruśottama - the Supreme Entity. □ He has been protecting those spiritual aspirants who seek to attain Him from all anti-spiritual forces. At times He has to take drastic measures. § *rt*. Puruśottama.
nrtya dance. □ aryavartha nrtya Indian dance, the so called North Indian style; Dakhinavartha nrtya or Karnatak or the South Indian style. Both styles were given by Lord Shiva, but credit for bringing them to the public goes to Maharśi Bharata.

O o

O the super-acoustic root or atibiija of sváha. □ the acoustic root sváhá signifies pious resolve and the psychic desire for universal welfare.
od́ra one who extends a warm welcome to others; who cordially receives others; or, who warmly invites others and feeds them.
ohah sunrise to sunset.
oṇḿ, oṇḿkára *lit*. "the sound oṇḿ". □ the divine sound. □ the sound of the first vibrational expression of creation. □ the biija mantra or acoustic root of the expressed universe. □ the combined acoustic sound of the three letters **a**, **u**, **ma** of the oṇḿkára **a** is the seed of creation, **u** is the seed of preservation and **ma** is the seed of destruction.□ oṇḿkára starts from the starting point of creation or shambhúliuṇga. § *syn*. om; aum. § *rt*. Brahma.
oṇḿ shánti Brahma is peace.
oṇḿ vrtti acoustic root, biija mantra of creation, preservation and dissolution. □ its controlling point is the vishuddha cakra.
oś́tha lip.
ota individual.
ota yoga cittáńvika. □ the association of Puruśottama with each unit creation individually in pratisaiṇcara. □ Puruśottama's intimate relation with every entity; Puruśottama's proximity to creation as the witnessing entity of each and every microcosm. § *bt*. Paramátmá. § *rt*. **1**. Bhakti. **2**. Pratisaiṇcara.

P p

pa the acoustic root of ghrńá vrtti the propensity of hatred or revulsion.
páda leg.
padahastásana arm-and-leg posture.
padavii the special and ordinary quality or characteristic of anything.
padmásana lotus posture.
páhára hill.
paiṇca five.
paiṇca bhúta five fundamental factors - ethereal, aerial, luminous, liquid and solid
paiṇca vaktram *fig*. five faces of Shiva. ☐ *metaph*. it is unanimously accepted that Shiva had five faces: the one in the middle, kalyáńasundaram, embodied the true spirit of blessedness; the one on the left, kálágni, warns people of the consequences of their actions and threatens punishment; the one on the extreme left, vámadeva, punishes mercilessly; the one on the right, iishána, makes others understand in sweet language and punishes also; and the one on the extreme right, dakśińeshvara, guides people with sweet and polite language.
paiṇcadasha shiila the fifteen rules of behaviour ☐ see * section on paiṇcadasha shiila.
páiṇcajanya system of early morning meditation. ☐ at five o'clock every morning, sádhakas assemble at a jágrti, and where there is no jágrti, at a convenient place, and sing five minutes of Prabháta Saḿgiita, then perform fifteen minutes of kiirtana, followed by ten minutes of collective meditation. This should be practised everyday except Sundays. On Sundays, Prabháta Saḿgiita, should be sung for ten minutes followed by fifteen minutes of kiirtana and at least ten minutes of collective meditation.
paiṇcakośa the five layers of mind.
paiṇcakośa viveka the fourth stage of conscience. ☐ the conscience of the paiṇcakośas or five layers of existence. ☐ with the help of paiṇcakośa viveka, people can easily discern that the annamaya kośa or physical body, kámamaya kośa or crude mind, manomaya kośa or subtle mind, atimánasa, vijiṇánamaya, and hirańyamaya kośas or causal mind are separate layers, and that consciousness exists beyond all the five kośas. ☐ spiritual sádhaná includes ideation on one's own consciousness beyond the kośas.
paiṇcama cuckoo.
paiṇcama vrtti fifth Indian musical note; sound of the cuckoo. ☐ its controlling point is the vishuddha cakra.
paiṇcamakára *lit*. tantra of the five **m** sounds. ☐ subtle meaning. **1**. Madya - drink the amrta or hormone produced from the pineal gland. **2**. Máḿsá - control over the tongue. **3**. Matsya - control over the breath. **4**. Mudrá - to shun bad company. **5**. Maethuna - control over kulakuńd́alinii or divine energy. ☐ crude meaning. **1**. Madya - wine. **2**. Máḿsá - meat. **3**. Matsya - fish. **4**. Mudrá - parched grains. **5**. Maethuna - sexual intercourse. ☐ those who interpret paiṇcamakára in a crude manner exemplify the axiom that "a little learning is a dangerous thing." They neither know, nor understand, nor try to understand, the underlying significance of the five **m**'s.
paiṇcavat́ii *coll*. the five sacred trees. **1**. Nimbá - margosa. **2**. Bilva - wood apple. **3**. Shalmali - silk cotton tree. **4**. Bat - banyan indica. **5**. Ashvatha - Indian fig tree. ☐ some people of course use ámlakii - wood sorrel, as a substitute plant. ☐ when planting paiṇcavat́ii, mahánimbá may be planted instead of ordinary margosa. ☐ the five sacred trees are planted in and around the place of meditation or spiritual practice. ☐ it is very auspicious to plant paiṇcavati in a public or private garden.
paiṇcayat the ruling council of a village.
Páli language similar to Sanskrit originated from Pallii which means rural, rustic or unsophisticated.
Páńd́ava the five sons of king Páńd́u, representing the dharmic forces in the Mahábhárata war. ☐ Sahadeva, Nakúla,

Arjuna, Bhiima and Yudhiśt́hira. ☐ they represent the five fundamental factors in the human structure. ☐ Sahadeva the solid factor, represented by the múládhára cakra; Nakúla at the svádhiśt́hána cakra represent the liquid factor; Arjuna, the representation of energy or force, luminous at the mańipura cakra; then Bhiima, is, the aerial factor at the anáhata cakra and finally Yudhiśt́hira at the vishuddha cakra represents the ethereal factor where matter ends and the cosmic mind starts.

páńi hand.

Páńini the first world grammarian. ☐ he wrote the first Sanskrit grammar. ☐ Páńini was from Gándhár which is nowadays partially in Pakistan and partially in Afghanistan.

pápa vice, sin. ☐ not to do the things one should do. ☐ those actions which lead to degradation.

pápashakti evil forces.

pápii sinner.

para subjective. ☐ controlling. ☐ see * apara.

parábhakti highest devotion to the Supreme. ☐ exclusive devotion to Para Brahma, the unexpressed aspect of Brahma. ☐ see * aparábhakti.

parábhimukhii ascribing Godhood to every thought, action and word from the very inception of childhood. ☐ this subjective approach to life became the práná dharma of the people of India.

parágati supreme desideratum. Spiritual goal. ☐ where the journey of finite entities ends.

parájiṇána intuitional knowledge.

parakáya - pravesha the occult power of possessing the ability to enter the body of others at will.

paraloka next world.

Parama Supreme. ☐ whose status is above all strata.

Parama Brahma Supreme Brahma.

Parama Pitá Bábá ki? Jaya! *exp*. **Q**. What do we wish to the Supreme Father? **A**. Victory! ☐ good auspicious: a slogan loudly expressed at the beginning or end of special occasions such as, collective gatherings, meditation programmes, going on a journey, etc..

Parama Pitá Supreme father.

Parama Prakrti Supreme Operative Principle.

parama prashna any question which concerns the attempt to attain Brahma. § *rt*. parávidyá.

Parama Puruśa Supreme Consciousness. ☐ *slk. Parama Puruśa, raso vae sah*. - Parama Puruśa is an unbroken flow of bliss. ☐

paramáńu the smaller portion of the ańu or atom.

Paramarasa cosmic pleasure and beauty. ☐ divine flow. ☐ the mental stuff of Parama Puruśa out of which the world has been created. § *rt*. divine liilá.

paramártha ☐ supreme consciousness. ☐ that which gives permanent relief from suffering i.e., mokśa. ☐ see * artha.

Paramashiva the nucleus of the Supreme Consciousness, the witness of saiṇcara, the extroversial movement of creation away from the nucleus and pratisaiṇcara, the introversial movement back to the nucleus. ☐ *sutra* 4-3 *prathamá avyakte sá Shivánii kendre ca Paramashivah*. - in the first phase of creation, before the manifestation of creation starts, the witnessing Puruśa at the nucleus is called Paramashiva and prakrti is called Shivánii. ☐ see * Puruśottama.

Paramátmá, Paramátman Supreme Consciousness as the witness of His own macro-psychic conation. ☐ Universal Soul. ☐ the collectivity of individual souls or jiivátma. ☐ Paramátma is composed of: **1**. Puruśottama, the Macrocosmic Nucleus. **2**. Puruśottama's association with all creation in His extroversial movement or prota yoga. **3**. Puruśottama's association with each unit of creation individually or ota yoga. **4**. His association with all collectively, prota yoga in His introversial movement. ☐ Supreme Subjectivity. ☐ Puruśottama in various relationships with creation. § *syn*. **1**. Cosmic Consciousness.

paramottara an answer to questions about spiritual knowledge. ☐ the effort to gain spiritual knowledge and the achievement of the Supreme Consciousness. § *rt*. parávidyá.

paranindá slandering.

paraphernalia objects of different nature, form, color and dimension used for the scope of ritualistic idol worship. Such as flowers, bilva leaves, Gauṇgá water, betel, plantains, areca nuts, coconuts, smear of ashes on the body, kamańdálu (bowl) in hand, bel leaves, sandalwood paste, basil, bananas, rice, etc. □ external paraphernalia are not required for the practice of Dharma: the only prerequisite is a unit mind.

parapsychology links up the gaps between one life and another - it links up the gaps life after life; the science which links up our present life with our past lives. □ # "parapsychology is still very underdeveloped. It should be developed, but it is a very difficult field to develop. Why has the field of parapsychology not developed? Because it is spiritual in nature and it cannot be developed by non-spiritualists." # P.R. Sarkar.

paráshakti introversive, pervasive force. □ the first stage of linguistic expression, that is, language in its potential or seed form, lies dormant in the múládhára cakra. As one advances upwards one passes through stages of increasing clarity of expression until at vishuddha cakra full-fledged linguistic expression is attained. □ the primordial phase of linguistic expression or vocalization.

paráshánti absolute peace, supreme beatitude.

paráṭha flat bread prepared like a chapati, but fried in ghee or oil.

paratra the other world.

páratrika super mundane.

parávidyá spiritual knowledge, knowledge of the Great.

parávrtti spiritual knowledge. □ its controlling point is the ájiṇá cakra. § *syn*. samkalpátmaka.

pari *prefix* well, in a nice way.

párijáta *myth*. the biggest imaginary tree of heaven.

parikránti one complete rotation of the social cycle, which ends with shúdra revolution.

parinirváńa salvation.

pariprashna *phil. doctr.* spiritual question. □ questions on spiritual topics. □ those questions which are responsible for our spiritual elevation.

pariśikta well-irrigated.

paritráńa a kind of tráńa or relief whose beneficial effects continue endlessly.

parokśa bodha conceptual knowledge; knowledge associated with a mental concept. □ it is of two types: **1**. Perceptual knowledge - mati jiṇána. **2**. Spontaneous intuitional knowledge - sphúrtta jiṇána. § *bt*. spiritual knowledge.

parokśánubhúti indirect knowledge or experience.

Párthasárathi *lit*. Arjuna's charioteer. □ Krśńa in the role of king.

parvatásana mountain posture. § *syn*. halásana plough posture.

Párvatii *coll*. name for parvata kanya - daughter of the mountains. □ an Aryan girl, one of the three wives of Sadáshiva. □ Párvatii and Sadáshiva had a son called Bhaerava. Sadáshiva first taught his son Tantra sádhaná, or kápálika sádhaná and the táńd́ava dance. Since that day every man who practises Tantra is called Bhaerava. □ Párvatii plays a crucial role in Tantra. □ Párvatii questioned Sadáshiva deeply on spiritual topics. The collection of Párvatii's questions is called nigama and the collection of the answers given by Sadáshiva is called ágama. □ nigama and ágama form the Tantra shástra or the scriptures on Tantra.

pásha bondages created by one's social environment. § *bt*. avidyámáyá in human life. □ fetters.

pashu animal.

pashu bháva animalistic propensities that dominate the human psyche.

Pashupati the lord of the animals. § *rt*. Shiva.

pashvácára animal way. □ the first level of Tantric practice in which the aspirant struggles against his or her animal instincts. □ evolution from animality to humanity.

pashyantii the second stage in the process of vocalization; one can mentally visualise what one is going to communicate. □ its controlling point is the svádhiśt́hána cakra. □ pashyanti is derived from the root verb drsh plus shatr, and means "that which is seeing".

Pataiṇjali author of the Yoga Sútra, proponent of Rája Yoga and of the Aśt́áḿga Yoga, the eight-fold path of Yoga.

pátaka sin. ☐ combination of pápa and pratyaváya: **1**. Pápa - sin of commission. **2**. Pratyaváya - sin of omission.
pátakii sinner, one who commits pátaka.
patni wife. ☐ a particular classification of wives under the kuliina system.
páyala ankle bells.
páyu anus.
PC personal contact ☐ personal meeting between Guru and disciple. ☐ one of the most cherished by the members of ÁM.
pha the acoustic root of bhaya vrtti, the propensity of fear.
phala fruit. ☐ result of action.
phaliśyatiiti vishvásah siddher prathama lakśańam I must be successful in my mission. ☐ strong and firm determination. ☐ the first of the seven secrets of success given by Lord Shiva.
phaṕ vrtti acoustic root for putting a theory into practice. ☐ its controlling point is the vishuddha cakra.
pinnacle the point of maximum order. ☐ the supreme stance.
piiṕha sitting base.
pisháca *lit*. ghoul.
pisháca pretayonii negative microvita. ☐ *myth*. those who look upon everything as their object of enjoyment without considering whether or not they are edible, get this status after their demise.
pisháca sádhaná system of meditation aiming to gain control over material forces. Even though one does acquire certain powers, and thereby the possibility of some purely temporary happiness, after practising this sádhaná for some time, one's degeneration is inevitable, for it is based on an extroversial outlook. Pisháca sádhakas suffer the inevitable fate of being reborn as animals or being converted into wood, earth or stone. § *rt*. pravrtti sádhaná.
pishunatá vrtti the mental propensity of senseless, sadistic killing. ☐ its controlling point is the mańipura cakra.
pitá father.
pitr yajiṇa service to one's ancestors.
pitrloka supramental sphere. § *rt*. manomaya kośa
pitta the expression of the luminous factor or fire in the human body, responsible for digestion and the preservation of body heat. ☐ The liver, bile and pancreatic juice are examples of pitta. ☐ see * váyu, pitta, kapha and rakta.
pittáshmarii *der*. gall-stone. ☐ *coll*. pittápáthurii.
piuṇgalá *oft*. piuṇgalá nádii. Psychic nerve or psycho-spiritual channel. ☐ because it ends in the right nostril it is also called the right nádii. It becomes active when the mind is involved in physical actions. ☐ *lit*. a muddy or pale yellow. ☐ § *syn*. súrya nádii - sun channel. § *bt*. nádiis. § *rt*. rasaná.
plexus *lat*. centres of energy or cakras.
post-shiva tantra tantric practices that were developed after Shiva.
Prabhat Raiṇjan Sarkar (Shrii Shrii Ánandamúrti). Prabhat Raiṇjan *lit*. he who colours the dawn. ☐ (May full moon 1921 -21 October 1990) made an immense contribution to a vast range of subjects including spirituality, ethics, literature, music, philology, psychology, science, socio-economic theory, philosophy, agriculture, etc.
Prabháta Saḿgiita a collection of 5018 spiritual and psycho-spiritual songs composed by Prabhat Raiṇjan Sarkar (Shrii Shrii Ánandamúrti) ☐ the composition of this collection of songs started on 14th September 1982 and ended on the 20th October 1990.
prabhu the best existence.
pracára **1**. Promotion, advertisement, etc. **2**. The different systems adopted to promote the ideology of Ánanda Márga.
pradhána head, principal person.
pradish ten main directions: north, south, east, west, northwest, southwest, southeast, northeast, up and down. § *syn*. disha
prádurbháva the premonition that something bad will happen. § *rt*. akalyáńa.
pragatishiila progressive.
prajápati yajiṇa or sacrifice. ☐ action.

prájiṇa the unit consciousness which is dormant in the spiritual sense. □ one endowed with omniscience or Lordship.

prakámya the power to materialise the desired outcome of events. □ the ability to accomplish whatever one desires. □ the seventh of the eight vibhúti or occult powers.

prákrta the seven spoken languages that developed from Sanskrit.

Prakrti Supreme Operative principle. □ the efficient or instrumental cause of creation; an innate principle existing within Puruśa; composed of three guńas sáttvika or sentient, rájasika or mutative and támasika or static. □ the three guńas in the primordial stage are indistinct. § *nt*. **1**. Sattva. **2**. Rajah. **3**. Tamah. § *syn*. **1**. Supreme cognitive creative faculty. **2**. Shakti. § *rt*. **1**. Shivánii. **2**. Causal matrix.

prakrtiliina positive microvita. □ a kind of devayoni. □ this microvita induces a person to continually dwell on crude material objects; to worship Parama Puruśa in the form of clay, iron or other material substances.

prakrtitattva essence of prakrti.

pralaya pra - complete, pralaya - complete destruction. □ fainting fit.

pramá balance, of either force or weight. □ in English two terms are used: equilibrium and equipoise. □ the social science of balance and equilibrium given by P. R. Sarkar.

pramá riddhi the balanced psychic stratum which is the peak of progress where adjustment is created between the material and spiritual progress of individuals and the collectivity.

pramá saṁvrddhi a balanced state of material development, where a person who has reached a supreme height, maintains proper adjustment with the psychic and spiritual elevation of individuals and the collectivity.

pramá siddhi a state in which the mind has transcended the psycho-spiritual stratum to attain a pinnacled state and absolute spiritual equilibrium, and at the same time maintains an adjustment with the physical and psychic development of individuals and the collectivity.

pramatta something which is completely bad from the beginning to end. □ pramatta totally destroys human faculties.

pramita vák balanced statements. □ the use of only relevant words.

pramitáhára balanced and substantial, sentient food. □ to maintain the physical body, one requires food, air, water and light. □ physical food has an effect on the spiritual body; sentient food is preferred to mutative and one should never take static food. □ it is unwise to take too much or too little. □ the food should be substantial. □ when the type of food we take is balanced or measured, and, at the same time, substantial, this is pramitáhára. □ fasting is also included in the scope of pramitáhára because it gives rest to the digestive organs and frees the body from many ailments. □ the sixth of the seven secrets of success given by Lord Shiva.

práńa dharma the innate social characteristics of a person and or a group of people which differentiates them from another. □ *e.g.* to ascribe Godhood to every action, thought and expression from the very inception of childhood; this subjective approach to life, or spiritual vision became the Prana Dharma of the people of India. □ the education system should never go against the prana dharma of the people.

práńa *s*. energy, vital energy. □ váyu or vital air functioning between the navel and the vocal cord responsible for inhalation and exhalation. § *bt*. internal váyus.

práńa shákti vital energy.

práńáh *pl*. vital energy created by the compression of the solid factor. § *bt*. pratisaiṇcara.

práńakendra the nucleus of the universe. § *rt*. Puruśottama.

prańáma mantra incantation used at the time of paying respect to the deity. □ *slk*. *tava dravyaḿ jagadguro tubhyam eva samarpaye*.

prańásha the mental propensity of annihilation. □ dissolution, total annihilation. □ when an object returns to its original source after being annihilated.

práńashakti vitality. § *syn*. agnitattva.

prańava movement. □ onṁkára. □ *slk. prańavo dhanu sharohyátmá Brahma tallakśyamucyate apramattena veddhavyaṁ sharavat tanmayo bhavet*. - prańava or spiritual cult is like a bow, jiivátma or unit consciousness is like an arrow, and Brahma is the target.

práńáyáma the process of breath control along with the imposition of the ideation of the Supreme Consciousness. □ the fourth lesson of Ánanda Márga sádhaná. □ process of controlling the vital energy by controlling the breath; it helps the mind to concentrate and meditate. □ the fourth limb of aśťáuṇga yoga. □ *slk. tasmin sati shvása prashvásayoh gativicchedah práńáyáma.* □ haťha yaogika práńáyáma is done without fixing the mind on a particular point of concentration, and without Cosmic ideation. □ Yudhiśťhira práńáyáma is a práńáyáma where the mind is fixed at a particular point while taking Cosmic ideation. The eldest Páńďava, Yudhiśťhira, was the first person to popularise this type of práńáyáma.

práńendriyáh *pl*. the collection of 10 váyus or vital energies working within the body; whether someone is kind or unkind the synthesis of these forces creates a means of perception of psychic phenomena. *e.g.* § *bt.* annamaya kośa. § *nt*. **1**. External váyus. **2**. Internal váyus. § *rt*. **1**. Aerial factor. **2**. Anáhata cakra. § *syn*. **1**. Bodhendriya. **2**. Bodha vivikti.

prańidhána to understand clearly or to adopt something as a shelter.

prańipáta complete surrender to the Eternal Entity, Parama Puruśa.

prapaiṇca quinquelemental world.

prapatti the idea that whatever is taking place in the universe is due to the cosmic will. □ complete surrender. □ to surrender everything with the idea that everything is done by Paramátman, by the Divine Entity.

prapattiváda *phil. doctr.* whatever is taking place in the universe is due to the cosmic will.

prápti the fourth of the eight vibhúti or occult powers. □ the power to obtain any desired object. □ achievement, attainment. □ the power of giving the entities of the universe what they really need and teaching them how to easily fulfill their true needs. § *bt*. aeshvarya.

prárambhika yoga elementary yoga.

prasáda food that has been offered to gods and goddesses is considered holy. It may be fruit, vegetable, milk, sweets, etc. this food is then eaten.

prashraya vrtti giving to much latitude or treating with over-indulgence. □ its controlling point is the svádhiśťána cakra.

prátah in the morning.

pratápa one who establishes himself by his own power. □ those who are not dhármikas become afraid of his power, and those who are dharmikas find supreme protection in him.

prathamá first.

pratika yantra or complex machine. □ the emblem or symbol of Ánanda Márga visually represents the essence of the Ánanda Márga ideology. □ the six-pointed star is composed of two equilateral triangles. The triangle pointing upwards represents action, or the outward flow of energy through selfless service to humanity. The triangle pointing downwards represents knowledge, the inward search for spiritual realization through meditation. The rising sun in the centre represents advancement, all-round progress. The goal of the aspirant's spiritual march/life is represented by the svastika, an ancient symbol of spiritual victory.

pratikrti photo of the Guru of Ánanda Márga, Shrii Shrii Ánandamúrti.

pratikúlavedaniiya uncongenial mental feelings.

pratiloma *dogm*. when a man marries above his social status, according to caste hierarchy, he is known as pratiloma. □ see * anuloma.

pratimá duplicate. □ identical.

pratisaiṇcara counter movement; prati - counter and saiṇcara - movement. □ in the cosmic cycle, the gradual introversion and development of subtle levels of consciousness from the state of solid matter to pure consciousness. □ movement of the universe that goes

from the periphery towards the nucleus. ☐ the introversive phase of creation from crude to subtle. § *bt.* 1. Saguná Brahma. 2. Práńáh. 3. Microvita. 4. Advanced unicellular organisms. 5. Multi-cellular organisms. 6. Plants. 7. Animals. 8. Humans beings. § *rt*. 1. Ota yoga. 2. Prota yoga. 3. Vidyá máyá.

pratišťhá ego. ☐ the third type of ahaḿkára. ☐ the desire to make oneself known. ☐ a person influenced by the desire for pratišťhá expects respect from everyone, and hankers after name and fame. ☐ hankering after prestige and continually glorifying oneself in order to get more prestige. ☐ success in the physical sphere; social status. § *bt*. asmitá.

prativiplava counter-revolution. ☐ backward social movement due to the application of tremendous force.

pratyáhára *der*. prati - á - hr + ghain áhára *lit*. assimilating or taking something inside. ☐ as a yogic practice, pratyáhára means the withdrawal of the mind from external objectivity and directing the withdrawn mind toward Parama Puruśa. ☐ the fifth limb of aśťáuṇga yoga. ☐ withdrawing the mind from absorption in the physical senses.

pratyaváya sin of omission, not doing what one should do in life. ☐ one who does not assist a helpless person commits pratyaváya.

pratyaya firm belief. ☐ suffix is to give the proper sense of each word.

pratyayamúlaka karma an action.

pratyayamúlaka original actions.

pravrtti instinct. ☐ when a sentiment affects the subsidiary glands, that is known as instinct. The term "subsidiary glands" refers to any gland other than the pineal and pituitary glands. ☐ there are two main types of instincts: inborn instincts or sahajáta pravrtti, and acquired instincts or grhiita pravrtti.

pravrtti sádhaná practices to achieve crude objectives. § *rt*. pisháca sádhaná.

pravrttimúlaka worldly, extroversial actions.

prema desire for the Infinite. ☐ cosmic love.

premasvarúpa infinite form of cosmic love. ☐ bondage of divine love.

preśitamánas luminous body.

preta ghost.

pretayonii an entity which has a number of evil qualities. ☐ negative microvita. ☐ *myth*. when people with many defects die, they become pretayoniis according to the type of defective mentality they possess. ☐ pretayoniis are divided into several categories: durmukha - people who give mental clash to others; kabandha - people who commit suicide; madhyakapála - people who are mentally restless and have an unstable nature; mahákapála - those who harm others while trying to fulfill their own selfish ends; brahmadaetya or brahmapisháca - people who misuse their intellect to suppress or create inferiority complexes in others; ákáshiipreta - those who always engage in destructive activities goaded by their ambition, regardless of their ability; and pisháca - those who look upon everything as their object of enjoyment without considering whether or not they are edible.

preya attraction towards crude material objects.

preya sádhaná extroversial approach. ☐ constant aspiration for material achievement.

priityanna food offered with genuine love. ☐ if a person wants to feed you out of genuine love, you should take that food happily, even if it is just grains and vegetables. ☐ if someone invites you only to make a show before people, never accept his/her food.

prota collective.

prota yoga cittáńu. ☐ the association of Puruśottama with all the creation in His extroversial and introversial movement with all the unit entities collectively. ☐ Puruśottama's pervasive association with the whole universe as the universal witness. § *bt*. Paramátmá. § *rt*. saiṇcara.

protoplasmic the mass of the cells including the nucleus. ☐ scientists say that cells are made of carbon atoms, but in the microvita age, initiated by Shrii Shrii Ánandamúrti, the biologists and scientists will say that the protoplasmic cells are not made of carbon atoms, rather they are the

collective solidified form of innumerable microvita. □ the average longevity of all forms of protoplasm is twenty-one days.

proto-spiritual mentality, proto-psycho-spirituality the mind, advances towards spirituality in a flickering, or systaltic, manner.

protozoa cells in the first stage of evolution; undeveloped cells. □ these cells are made by the food and drink that we consume. □ every protozoic structure is based on carbon atoms. □ the unit protozoic mind is instinctive; it is guided by instinct and its sole concern and relation is with the physical body. □ is partly psycho-physical. □ the protozoic mind, being a physical mind, is impervious to knowledge. □ the protozoic structure of some undeveloped multicellular plants and animals is uniform in character.

PROUT progressive utilization theory. □ the socio economic theory propounded by P. R. Sarkar in 1959 for the happiness and all-round welfare of all.

proutist an adherent of PROUT the progressive utilization theory, the social philosophy of Ánanda Márga.

psychology the study of human mental characteristics either individual or in group. □ the study of psychology may be divided into the following main branches: general psychology, bio-psychology, parapsychology, and apexed or pinnacled psychology.

pújá spiritual practices. □ spiritual offering.

púnya virtue. □ those actions which lead one towards the cosmic goal.

púnya karma virtuous action.

púraka a complete inhalation.

puráńa fictitious tales. □ a branch of literature containing fictitious tales which have an important educative value. □ *myth*. story with a moral import.

***puráńic* age** the medieval period, about 500-1300 BC, when Hinduism was dominated by the puráńas.

purashcarańa upward movement of the kulakuńd́alinii shakti from múládhára cakra to the sahasrára cakra, using mantrágháta - the power of sounds infused in mantras, and mantra caetanya - understanding the meaning of a mantra..

purashcarańa kriyá the system of raising the kulakuńd́alinii.

puri deep-fried, unleavened bread. § *syn*. luci.

púrńa full.

púrńa kumbhaka the period of time in which one holds one's breath with the lungs full of air. § *syn*. baddha kumbhaka.

púrńimá full moon.

purodhá a senior spiritual teacher.

Puruśa consciousness. □ Supreme Consciousness. □ the consciousness of the cosmos is Parama Puruśa, and the unit consciousness is an ańu puruśa. □ Supreme Cognitive Principle; beyond the guńas. § *bt.* Nirguńa Brahma. § *syn*. **1**. Shiva. **2**. Supreme Cognitive Principle. **3**. Puruśa deha. **4**. Guńatiita.

puruśabháva cognitive bearing, stance or aspect of consciousness. □ the expressional flow of Supreme Consciousness from the subtlest to the crudest.

puruśadeha the entire created substance, causal, subtle and crude, of the macrocosm; cosmic "I" + cosmic doer "I" + cosmic done "I".

puruśakhyáti when all other objects of ideation disappear and only the Cognitive Faculty remains. □ the way to attain puruśakhyati is to maintain the ideation that Puruśa is my subject and I am His object; thus one returns to one's original source with a feeling of complete self-surrender. □ this is only attainable through the practice of iishvara prańidhána; and through iishvara prańidhána one can reach the state of asaḿprajiṇáta samádhi. However, to attain this state dhyána is actually more effective.

puruśatattva essence of Puruśa.

Puruśottama Supreme Consciousness. □ Parama Puruśa as the nucleus of the universe. □ cosmic soul. □ cosmic nucleus; the witnessing entity of the cosmos; the controller of the guńas; the controller of the cosmic cycle or brahmacakra. § *nt*. **1**. Paramátmá. **2**. Bhageśa. § *syn*. **1**. Bhúmácaetanyá. **2**. Guńadiisha. **3**. Citishakti. **4**. Paramashiva. § *rt*. **1**. Sahasrára cakra. **2**. Ragátmika bhakti. **3**. Nirvikalpa samádhi.

púrva *adj*. previous.
puśt́i márgii ahaḿkárá a special sense of ego which sometimes arises in nirguńa bhakti.

Q q

quinquelemental composed of the five elements or factors. The ethereal, aerial, luminous, liquid and solid.

R r

r the **r** sound is the seventh letter and seventh vowel of Southeast Asian alphabets, as well as of the Indo-Aryan alphabet. □ it is the acoustic root of the seventh musical note niśáda (ni).
ra the acoustic root of agnitattva or práńashakti, vitality. □ the acoustic root of sarvanásha, the thought of annihilation. Sarvanásha causes people to think, "I have nothing of my own. Everything is gone". □ ra is also the acoustic root of fire. So the monosyllabic word ra means fire.
rádhá bháva, madhura bháva *lit*. rádha bháva, the devotional attitude of Rádhá as the beloved of Krśńa. □ madhura bháva, sweet, or honey. □ devotional attitude.
Rádhá *myth*. the foremost female devotee of Lord Krśńa. □ *metaph*. any devotee and all unit consciousnesses are, knowingly or unknowingly, devotees.
rádhiká shakti a desire to do something practical towards spiritual attainment. § *syn*. hládinii shakti.
rága or rágińii musical scales or modes for improvisation in Indian classical music; compositions based on those scales.
rága to colour something. □ blind attachment. □ when the mind is coloured by an attraction for a limited physical and mental object. § *bt*. avidyámáyá in human life. § *rt*. **1**. Moha. **2**. Moha vrtti.
rágánugá bhakti non-qualified bhakti. □ the first stage of rágátmiká bhakti is known as rágátmikámanusrtá yásá rágánugocyate. □ rágánugá bhakti molds the aspirant's mind into the form of rágátmiká. The aspirants who attain rágátmiká bhakti aspire to be close to Brahma and feel His presence, rather than to merge in Him. This is the culminating point of rágátmika. □ they do not like to become sugar, rather they love to taste it and say that if they get transformed into sugar, how will they be able to taste the sugar. The dualists call this stage gopiibháva or vrajabháva.
rágátmiká bhakti form of devotion where the spiritual aspirants try to get close to the beloved with all the zeal of their life. They consider the beloved to be the life of their life and the soul of their soul. He or she loves to love, and cannot remain without loving because he or she has only this feeling. "O God, I love you. Why do I love you? Not for my own pleasure. I love you because I want to give you pleasure. I want my love to give you pleasure. That's why I love you." □ the first stage is sárśt́hi and the last stage is kaevalya. When the sádhaka starts to feel this type of bhakti, he or she attains sárśt́hi samádhi. The sádhaka and the Lord are one, but a small amount of duality remains. And in the final stage, kaevalya, there is only one entity: you may call it Krśńa or you may call it sádhaka. It is the stage of supreme bliss. The grandeur of the Supreme Entity.
ráhu *astr*. the shadow that is cast by the earth on the vast sky. □ *myth*. Puranic dragon's head. § *rt*. kabandha.
raiṇjana to paint or to colour. □ that which colours the mind.
rája yoga the process of sádhaná in which one controls the inner energy directing it from physical to mental and from mental to qualified spiritual.
rájá, mahárája king, emperor or great king.
rájádhirája yoga the process of sádhaná in which one controls the inner energy directing it from physical to mental, from mental to qualified spiritual and from the qualified spiritual to non-qualified spiritual or nirguńa sthiti. □

Ánanda Márga process of meditation is the sádhaná of rájádhirája yoga.

rajaniigandhá tube rose. □ *lit*. [*Bengali*]. night-scent. □ the original home of this flower was Mexico.

rájapuruśa government officer.

rájasika bhakti mutative devotion. □ in rájasika bhakti one says! "O Lord, I am your devotee. I would like to be successful in my MA examination," or "My daughter has attained marriageable age, please arrange a groom for her." With this type of devotion it is sure that one will not get the Lord; but… may or not may get a good son-in-law. □ this is selfish prayer.

rájasika mutative. □ one of the three attributes of prakrti, which has the mutative quality. □ rájasika food is food that is beneficial to the body but is neutral to the mind, or vice versa. □ foods that do not fall into the sáttvika or támasika categories are of rájasika nature. □ in certain countries where there is heavy snow, rájasika food can be treated as sáttvika and támasika food as rájasika.

rájasika sádhaná spiritual practices performed with the goal of attaining a particular finite object. □ those who are engrossed in realising their selfish ends are rájasika sádhakas. □ those worshipping the Lord in the crude way with flowers and the trifoliate leaves of Aegle marmelos, perform their worship for the sake of worldly objects, fame or wealth.

rájoguńa mutative force; actional principle; a force that keeps the mind involved in action. § *bt*. prakrti. § *syn*. mutative principle. § *rt*. **1**. Cosmic aham. **2**. Aham. **3**. Mańipura cakra. □ see * guńas.

rákśasa *m*. **rákśasii** *f*. *myth*. a demon. □ the term was used by the Indo-Aryans to refer to the indigenous Indians, especially the Dravidians in a derogatory manner.

rakta blood. □ see * váyu, pitta, and kapha.

Ráma Parama Puruśa. □ *slk*. *Rámante yoginah yasmin* - the most precious, the dearest, object for yogis. Who is the dearest object for yogis? Parama Puruśa.

Rámaprasáda Indian great mystic poet.

Rámáyańa *myth*. an epic poem of India. □ the story of King Rama, or Ramchandra.

Ráŕh land of red (laterite) soil. □ the territory, mostly in Bengal, stretching from the west bank of the Bhagirathi River to the Parasnath Hills. □ the original homeland of the Bengali civilization. □ the soil of Ráŕh is 300 million years old. □ area considered to be the starting point of human civilization.

rasa cosmic flow. □ taste. □ there are six tastes: **1**. Tikta - bitter. **2**. Katu - hot and spicy. **3**. Kaśava - alkaline. **4**. Lavańa - salty. **5**. Amala - acidic. **6**. Madhu - sweet. □ any fluid, specifically the digested essence of food.

rasa tanmátrá inferential waves conveying the sense of taste. □ see * tanmátrá.

rasagollá [*Bengali*] spongy and juicy sweet made of milk and soaked in syrup.

rásaliilá Parama Puruśa has created an endless network of waves radiating out from the Cosmic Nucleus according to His own sweet will... each of these waves is divine, but the base upon which these waves have been created is called rasa... the divine sport of joy of these innumerable waves is called the rásaliila.

rasamalái [*Bengali*] sweet made of mostly milk.

rásasamudra ocean of bliss.

rasátala *myth*. the seventh hell, the crudest of all the stages of existence. □ the worst kind of hell. □ obviously in that state human beings are no longer human beings: their minds, their intellects are reduced to extreme crudity, a stage of no return. Similarly when people start becoming degraded, a stage comes when they can no longer elevate themselves. □ the seven netherworlds below bhúrloka are: tala, atala, vitala, talátala, pátála, atipátála and rasátala.

ráshi constellation.

rati passion.

rátri night.

recaka emptying. □ when one exhales completely and keeps the breath out during the process of breathing. □ when one holds the breath after exhaling completely.

rekhá line.

renaissance reawakening. □ when humanity wake up from the cimmerian slumber and does something in all the spheres of life, in all the strata of existence; physical mental and spiritual.

Rg Veda rk - to know, veda - knowledge. □ the oldest scripture in the world, is divided into several sections, each section is known as a mańd́ala and each mańd́ala is subdivided into several 'súktas'. Each and every súkta is further divided into 'rks'. That is, every shloka of the Rk Veda is known as a 'rk'. That is why the veda is known as the 'Rk Vedá. the composition of the Rk Veda started 15,000 years ago and ended 5,000 years ago; thus the entire composition was done over 10,000 years. In those days people used to write on the skin of sheep. Later people started to write on papyrus, and still later papyrus was exchanged for paper. Bengali was written with wooden pens and Oriya with iron pens. To save the paper from being cut by the iron pens, Oriya letters became round.

ripu internal enemies of the mind that one is born with. § *bt*. avidyámáyá in human life.

rktha *etym*. one who is constantly praised. □ *coll*. transferable wealth, gold. □ gold is also a transferable, highly prized form of wealth.

rkthásiina *etym*. one who sits on their money. □ *coll*. one who possesses much wealth but does not engage in charity or meditation, who does not want to spend even for his own needs. □ it is as if one had taken the vow: hands closed forever, open-handed never, never, never.

rodana *v*. to weep softly.

romáiṇca goose flesh, horripilation.

Roman script the origin of Roman script is Greek script, and the origin of Greek script is Old Hebrew or Semitic script. □ Semitic script is written from right to left, but Roman script is written from left to right.

ropana transplant.

roṭí a type of unleavened and unsalted flat bread made from whole-wheat flour; a staple food in the north of India. □ [*Hindi*] capáti.

rr the rr sound is the acoustic root of onm.

ŕśabha ox.

ŕśabha vrtti second Indian musical note; sound of bull or ox. □ its controlling point is the vishuddha cakra.

ŕśi sage. □ one who, by inventing new things, helps society to progress.

rta **1**. True or truth. **2**. To state the fact.

rtu season.

rudana soft weeping.

rudra that which makes one cry; who makes one weep. □ rudra will make one shed tears - whether one weeps quietly or loudly.

rudrákśa *coll*. a type of wildflower which grows in south and southeast Asia and is used to make garlands.

rúpa form, shape. □ see * tanmátrá.

rúpa tanmátrá inferential waves conveying the sense of form. □ see * tanmátrá.

S s

sá she.

sa the acoustic root of mokśa, salvation, unqualified liberation.

śa the acoustic root of támoguńa, the static principle, of all kinds of worldly desires - such as wealth, opulence, name, fame and social position. □ the word káma in Sanskrit is the collective term for these desires and longings.

sa aṫati to travel, to walk looking from side to side in order to learn something.

sabiija that which is based on the repetition of mantra.

sachiv secretary of a council of Ánanda Márga Gurukula.

śad́ aeshvarya the collection of six types of occult powers.

śad́ dośáh six defects. **1**. Nidrá - sleep. **2**. Tandrá - drowsiness. **3**. Álasya - lethargy. **4**. Bhaya - fear. **5**. Krodha - anger. **6**. Diirghasútratá - procrastination. □ those who want to

develop in life must destroy these six defects in themselves.

śad ripu six enemies of the mind that one is born with. **1**. Káma - physical desire, longing for earthly objects. **2**. Krodhá - anger. **3**. Lobha - avarice. **4**. Mada - vanity, pride. **5**. Moha - blind attachment, attraction. **6**. Mátsarya - jealousy, envy. **§** *bt*. avidya máya in human life.

śaḍaja vrtti first note of Indian music; sound of a peacock. □ its controlling point is the vishuddha cakra.

śaḍáráh samája cakra six spokes of the social cycle. **1**. Spiritual practices. **2**. Spiritual ideology. **3**. Social outlook. **4**. Socio -economic theory. **5**. Scriptures. **6**. Preceptor.

Sadáshiva name of the founder of Tantra who lived in India 7000 years ago. □ one whose only reason for existence is to promote the all-round welfare of all living beings. □ Shiva. □ *lit*. eternal Shiva.

sadávrata free distribution to the poor people of basic necessities, such as: food, medicine and clothes. □ mass feeding. □ type of public charity.

Sadguru spiritual master. □ *lit*. the Guru who leads one to sat, the unchangeable entity. □ the highest spiritual Guru.

sádhaka spiritual practitioner, spiritual aspirant. □ like an ideal preceptor, an ideal sádhaka or disciple should also possess certain qualities. □ *slk. shánto viniito shuddhátmá shraddhávána dhárańákśamah samarthashca kuliinashca prájiṇah saccarito yatih evamádi guńaeryuktah shishyo bhavati nányathá.* - a disciple should always be samartha - ready to carry out the instructions and commands of the master. He or she must be prájiṇa and yati that is, must have the requisite knowledge and experience, and must have full control over his or her mind. One who is of noble soul, of noble conduct and of tranquil mind, who is modest and reverent, and possesses a sharp memory and perseverance, who has all-round competence and is zealous in the practice of raising the kulakuńḍalinii, and who is well-informed and self-restrained, is an ideal disciple. - Tantrasára.

sádhaná *lit*. sustained spiritual endeavor. □ spiritual practices, meditation. □ from the root word "sadh" which means "to try". □ a sádhaka is one engaged in sádhaná.

sádhanásamara samara - war, battle, fight. □ a sádhaka is a soldier who is engaged in fighting the battle of sádhaná; thus sádhaná is for the brave.

sádhárańa yoga intermediate yoga.

sádhu *adj*. honest, good man. □ a sádhaka, a man engaged in sádhaná. □ virtuous person. □ spiritual aspirant.

sádhutá honesty.

sadrsha parińáma homogenesis, a sequence of similarity of curvatures in the phase of creation dominated by rájoguńa.

sadvipra spiritual revolutionary. □ *lit*. true vipra.

sadvipra samája spiritual society.

saguńa qualified consciousness. □ metamorphosed by the guńas.

saguńa bhakti conditional devotion.

Saguńa Brahma Brahma when affected by the guńas; qualified Brahma. □ qualified consciousness; Puruśa qualified and metamorphosed by the guńas of Prakrti. **§** *nt*. **1**. Guńa trikońa. **2**. Brahmacakra **§** *syn*. **1**. Savisheśa. **2**. Guńayukta Puruśa. **3**. Supreme Attributional Principle.

saguńasthiti the state of transcendentality. **§** *syn*. savikalpa samádhi.

sah he.

Sahadeva one who is capable of answering everything. □ is represented by the solid factor in the múládhára cakra. □ one of the five Páńḍava brothers of the Mahábhárata; son of king Páńḍu.

sahaja utkaṭásana simple chair posture.

sahaja yoga easy yoga.

sahajáta pravrtti inborn instincts, such as sucking the mother's milk, urination, defecation, crying, etc.

sahajáta saṁskáraja jiṇána knowledge acquired due to inborn instinct. □ it is actually the habitual instinct carried over from one's previous life. A baby mammal learns spontaneously how to suck its mother's breast - it does not need to be taught that there is milk in the breast, or the method of sucking. It is an inborn instinct. The animal-

like propensities of human beings come within the category of instinct. ☐ when monkeys quarrel they make grimaces - a habit, which is found in human beings. When monkeys are frightened they cling firmly to the branch of a tree. Frightened human beings clasp their palms together and start trembling.

sahasra shiirśa *fig*. innumerable brains.

sahasrára one thousand. ☐ pineal gland.

Sahasrabáhu a prince of Siḿhapur who conquered Thailand and named the country Siam. ☐ Siḿhapur is presently a very small town in the district of Hooghly, West Bengal, India. ☐ Sahasrabáhu, a prince of Rarh conquered parts of Thailand and Malaysia approximately 2000 years ago and annexed them onto his own kingdom. He named his capital Singhapur, present Singapore, after the Capital of Rarh.

sahasrára cakra the plexus of the one thousand petals. ☐ psychic nerve plexus. ☐ pineal gland. ☐ the 7th, highest cakra of the body, located at the crown of the head. ☐ psycho-spiritual plexus composed of a main gland, the pineal and one thousand sub glands. ☐ *fig*. a lotus with one thousand petals. § *bt.* cakras. § *rt*. **1**. Nirvikalpa samádhi. **2**. Puruśottama. § *syn*. macro-propensive plexus.

sahasrára granthi pineal gland.

sáhityika who write with the thought of the welfare of all humanity uppermost in his mind.

saiṇcara *lit*. movement. ☐ the movement of the universe that goes from the nucleus towards the periphery. ☐ the extroversive phase of creation from subtle to crude. ☐ in the cosmic cycle, the step-by-step extroversion and crudification of consciousness from the pure consciousness to the state of solid matter. § *bt.* brahmacakra. § *nt*. satyaloka. § *rt*. prota yoga.

saiṇcaya accumulation. ☐ *antonym* apacaya.

saiṇcaya indication, sign.

saiṇjaya discrimination.

sakhá the love between two friends who are so close that they seem to share one life. ☐ Arjuna was the sakhá of Krśńa. Párthasárathi Krśńa was the sakhá of Arjuna. Their love was very deep.

sákhya adjective of sakhá, very close friend ☐ two sakhás, are two persons who have separate physical bodies, but have the same mental body, because there is so much love between them.

sákhya bháva feeling of friendliness which draws the creation close to the Supreme Consciousness. ☐ the spirit of sákhya bháva is that the Supreme Consciousness, Parama Puruśa, is the sole friend of humanity and human beings are the only friends of the Supreme Consciousness or Parama Puruśa. ☐ only Puruśottama, and no other, can be your lifelong friend in prosperity and adversity alike. ☐ the devotional attitude of looking upon the Lord as one's dearest friend.

sálokya the first of six stages of spiritual realization is when people feel that they have come onto the earth at the same time as Parama Puruśa. ☐ **1**. Sálokya. **2**. Sámiipya. **3**. Sáyujya. **4**. Sárúpya. **5**. Sárśt́hi. **6**. Kaevalya. § *rt*. Krśńa.

sálokya samádhi one feels that one's every action is being witnessed by the Supreme Entity. § *rt*. sálokya.

sama samája tattva the principle of social equality. ☐ based on the realization that all the creatures of this world want to survive. ☐ the system to create an ideal society for all living creatures.

samádhi 'absorption' of the unit mind into the cosmic mind, savikalpa samádhi or into the Paramátman, nirvikalpa samádhi. ☐ state of indescribable bliss.☐ there are also various kinds of samádhi that involve only partial absorption and have their own distinguishing characteristics, according to the technique of spiritual practice employed. ☐ the merging of the unit consciousness in Cosmic Consciousness. ☐ it is not a particular lesson - it is the result of spiritual practices. ☐ samádhi is a natural attainment that results from continuous spiritual practice.

samája society. ☐ *slk*. *samanam ejati samája*. - samája or society is a group of people who are living together for the mutual benefit and development of all. ☐ # "the concerted

effort to bridge the gap between the first expression of morality and establishment in universal humanism is called “social progress”, and the collective body of those who are engaged in the concerted effort to conquer this gap, I call samája or society.”# P.R. Sarkar.

samája cakra social cycle.

samája guru social preceptor. □ one who leads society by virtue of his or her extraordinary intelligence, deep wisdom, towering personality and leadership ability. § *rt*. sadvipra.

samájasevá social service.

samájatantra democracy.

samájaváda socialism.

samána váyu or vital air residing in the navel responsible for maintaining the balance between práńa and apána. □ equal qualitative and quantitative value of two dissimilar objects. § *bt*. internal váyus.

samánamejati the community of people who have taken a vow to move together.

sámánya bhakti natural devotion . □ when an individual's psychic feelings get suspended at the sight of the greatness of an entity.

sámánya deha a stage beyond the hiraṅmaya kośa where the unit mind experiences only the sentient force.

sámarasya equipoise.

samartha ready to carry out the instructions and commands of the master. □ one of the qualities of an ideal sádhaka or disciple. □ see * sádhaka.

samaśt́i collective.

samatá bháva psychic balance. □ the fourth of the seven secrets of success given by Lord Shiva.

sambhavámi born with full manifestation of Parama Puruśa.

sambhúti special manifestation or creation of Parama Puruśa. □ proper origin.

saṁgacchadhvaṁ a song composed in the Rk Veda *approx*. 1500 years ago. □ song Ánanda Márgiis sing at the beginning of dharmacakra or collective meditation. - *saṁgacchadhvaṁ saṁvadadhvaṁ saṁ vo manáṁsi jánatám, devábhágaṁ yathápúrve saṁjánáná upásate samánii va ákútih samáná hrdayánivah, samánamastu vo mano yathá vah susahásati*. - let us move together, let us radiate the same thought-wave, let us come to know our minds together, let us share our wealth without differentiation, like sages of the past, so that all may enjoy the universe. Let our aspirations be united, let our hearts be inseparable, let our minds be as one mind, so that we live in harmony and become one with the Supreme.

saṁgha community, brotherhood, organization. □ Ánanda Márga Pracáraka Saṁgha.

samgiita music.

sámiipya the second of the six stages of spiritual realization. □ at this stage people feel close to Parama Puruśa, close enough to talk to Him on friendly terms, even regarding extremely personal matters, and thus be relieved and comforted by Him. Sometimes people feel so close to Him that they go to Him not necessarily to disclose their personal difficulties, but for relief, for consolation and to gain sufficient strength to withstand the difficulties and troubles, the storms and stresses, of personal life. □ **1**. Sálokya. **2**. Sámiipya. **3**. Sáyujya. **4**. Sárúpya. **5**. Sárśt́hi. **6**. Kaevalya. § *rt*. Krśńa.

sámiipya samádhi by dint of one’s sádhaná, one feels that gradually one is moving closer to the Supreme Hub of the entire cosmological world. □ one is moving nearer.

Samiti Semitic race.

saṁjiṇá nád́ii afferent or sensory nerves.

saṁkalpa the tendency of the mind to flow towards external world and to associate with material objects. □ firm determination to achieve a certain goal. □ see * vikalpa.

saṁkalpátmaka state of mind in which one makes a firm decision to do something.

saṁketa signal, indication.

sáṁkhya relating to numbers. □ the oldest school of philosophy, first propounded by Maharśi Kapila.

sammohana vidyá hypnotism.

samprajiṇáta *der*. sampra - jiṇá + kta. □ proper and excellent knowledge.

samprajiṇáta samádhi samádhi in which only the I-feeling remains. □ this is experienced when the citta is in a state of total concentration. □ one who has attained this samádhi gradually acquires the state of omniscience. Knowledge of the past, present and future is called omniscience. The seed of omniscience lies in every human being, but the degree of its expression varies from person to person; in some the seed is ripe, in others it is unripe. Samprajiṇáta samádhi causes the seed to ripen. It has four stages: **1**. Savitarka - when the mind is concentrated on worldly objects such as one's children, relatives or wealth. **2**. Savicára - the mind fully concentrated in the mad pursuit of subtle pabula such as name and fame, etc.. **3**. Sánanda - when the mind has only one psychic expression - the feeling of bliss. **4**. Sásmita - the stage when the mind has only one object: the I-feeling or asmitá.

samráṕ emperor.

saṁsára the world as a dimension of relentless, unceasing movement. □ this relative illusory world.

saṁskára psychic reactive momentum, potential mental reaction. □ the actions and reactions caused by saṁskáras has been going on since eternity: desire □ klesha - afflictions. □ karma - actions. □ vipaka - requital of saṁskáras. □ áshaya - bundle of unserved saṁskáras. § *syn*. jagat.

saṁskára dhárá flow of reactive momenta.

saṁskára múlaka karma reaction caused by one's action. □ reactive momenta.

saṁskára múlaka non-original or reactive actions.

saṁskáraja bodha acquired knowledge. □ it is of two types: **1**. Knowledge acquired due to instinctive behaviour caused by habit - siddha saṁskáraja jiṇána. **2**. Knowledge acquired due to inborn instinct - sahajáta saṁskáraja jiṇána.

Saṁskrta a language used formerly in India. □ the language with the richest vocabulary. □ considered a perfect language. □ often written "Sanskrit".

saṁskrti culture that is beneficial for all. □ *antonym* apakrti, asaṁskrti. □ see * krśťi.

saṁvat lunar calendar based on the movement of the Moon.

samvit shakti feeling created in the human mind that he or she should do something; he or she shouldn't waste one's valuable time. □ an expression of vidyá shakti, or vidyámáyá, which one experiences as the realization that life has a higher purpose. □ shivánii's power to awaken human beings and make them aware of their existence and their divine goal. § *rt*. **1**. Vidyá mayá. **2**. Avaraṅii shakti. **3**. Spiritual practice.

samyak ájiiva samyak - proper and ájiiva means of livelihood. Proper and moral means of livelihood. □ not only physical occupations, but also mental occupation should be neat, clean and pure. □ the fourth of the eight codes of Lord Buddha.

samyak darshana samyak - proper and darshana - to see. Seeing things with proper sentient spirit. □ *coll*. darshana, to see. □ *phil*. in the spiritual and psychic strata, darshana, seeing anything with the proper spirit of a scholar, with the spirit of an aspirant. □ guiding philosophy. □ the first of the eight codes of Lord Buddha.

samyak karmánta samyak - proper and karmánta - finishing of any work that one started. Proper finishing of any work in a very nice way. □ one should not leave work in a half-finished condition. □ the sixth of the eight codes of Lord Buddha.

samyak rúpena full manifestation.

samyak saṁkalpa samyak - proper and saṁkalpa - determination. Proper and firm determination. □ proper ideology. □ the second of the eight codes of Lord Buddha.

samyak samádhi samyak - proper and samádhi - merge the unit mind into the cosmic mind. Proper merging of the unit mind into the Supreme Consciousness. □ the last of the eight codes of Lord Buddha.

samyak smrti *coll*. smrti - memory. □ appropriate use of one's memory. One should always keep in mind the ultimate goal, the Supreme Consciousness □ the seventh of the eight codes of Lord Buddha.

samyak vák *col*. vák, right speech. □ *phil*. vák, all the expressions of the efferent nerves; whatever we see, whatever we touch, whatever we speak. □ the third of the eight codes of Lord Buddha.

samyak vyáyáma proper psychic and spiritual exercises, proper sádhaná. □ one can a learn proper methods of meditation and exercises from an ácárya, and one should practise regularly. □ the fifth of the eight codes of Lord Buddha.

saḿyama regulated conduct. § *rt*. shiila.

saḿyojanii shakti and **vibhájanii shakti**. □ two energies that determine whether a bodiless mind and its soul takes a female or male body. □ with saḿyojanii shakti the entity attracts the object of enjoyment to itself, and with vibhájanii shakti the entity is drawn towards the object of enjoyment.

sánanda samádhi in this state citta only has one psychic expression-the feeling of bliss. □ this samádhi also has a negative counterpart which occurs when the only psychic pabulum is "I am not enjoying bliss." □ the third stage of samprajińata samádhi.

sanátana ancient. □ the social system set up by Manu in the post-Buddhistic era; it was a blending of the two previous systems "the matrilineal and the patrilineal".

sanátana dharma eternal dharma. □ see * bhágavata dharma.

sándhivigráhika organizer of service centre. □ temporary honour given to an upabhukti pramukha of a region within whose jurisdiction the maximum number of functioning producers' and consumers' cooperatives exist in any 6-month period - provided that the percentage of literacy in the upabhukti is more than 25 per cent, (the purodhá pramukha may change this whenever necessary), and nobody in that upabhukti has died of starvation or malnutrition during the half-year concerned. □ a person retaining the status of sándhivigráhika continuously for two years will be eligible to prefix the word permanently to his/her name, but this is not hereditary.

sandhyá sections of time during the day; the divisions are as follows: First sandhya, starts 45 minutes before dawn and ends 45 minutes after dawn. Noon sandhya from 9 am. to 12 noon. Evening sandhya begins 45 minutes before sunset and ends 45 minutes after sunset. The midnight sandhya begins 45 minutes before midnight and ends 45 minutes after midnight from 11.15 to 12.45.

sannyása renunciation.

sannyásii *m*. or **sannyásinii** *f*. *lit*. monk or nun. One who has surrendered one's life to the cosmic will or one who ensconces oneself in sat, the unchangeable entity. □ a renunciant. □ those who follow the life of sannyási are monks or nuns.

santośa a state of proper ease, mental contentment. □ the second principle of niyama.

saora mańḍala the solar circle. □ the psycho-spiritual plexus around the anáhata cakra. □ in this area there are twelve sub glands or mental propensities. § *syn*. solar plexus.

sa pargaťati walking while writing.

saptaloka the seven realms of existence.

saptamaḿ naeva vidyate the last of the seven secrets of success given by Lord Shiva. □ Lord Shiva says, there is no seventh factor. The sixth one is the last one. One should follow the six factors in order to be successful in his or her life.

sarala saḿyukti direct sensory knowledge. □ this is acquired when an indriya directly receives a vibration and conveys it straight to the citta, recreating the experience in the unit mind. Suppose an elephant is standing before you. Your seeing the elephant is perception.

saralatá simplicity.

sarańa to walk.

Sarasvatii *myth*. the goddess of learning. □ *etym*. saras - a big lake or white effulgence; the entity who exudes white effulgence is sarasvatii. □ one who exudes white effulgence or who has a big lake.

sárathi charioteer.

sári lady's dress made of a 15 feet length of silk or cotton of various colours and designs worn by women all over India. It is put on in such a way that it covers most of the body.

sarpi ghee.

sárśthi the fifth of the six stages of spiritual realization occur when spiritual aspirants realise Parama Puruśa in all possible ways and in all conceivable manners. □ **1**. Sálokya. **2**. Sámiipya. **3**. Sáyujya. **4**. Sárúpya. **5**. Sárśthi. **6**. Kaevalya. § *rt*. Krśńa.

sárúpya the fourth of the six stages of spiritual realization, is attained when one feels: "not only am I close to Him, but whenever I think of Him I see Him in all directions; there is hardly any difference between myself and my Lord." □ due to constant ideation on the Lord one becomes the Lord Himself. This is the final stage of rágánugá bhakti. □ **1**. Sálokya. **2**. Sámiipya. **3**. Sáyujya. **4**. Sárúpya. **5**. Sárśthi. **6**. Kaevalya. § *rt*. Krśńa.

sarva all, everything.

sarvaḿ everything. □ all over, in all directions.

sarvajiṉatá human success in the psychic sphere. □ the occult power of omniscience.

sarvanásha all round crudification; physical, mental, and spiritual ruin. § *rt*. sarvátmaka vinásha.

sarvanásha vrtti the fear of being totally annihilated. □ its controlling point is located at the svádhiśthána cakra.

sarvátmaka vinásha all round crudification; leading to physical, mental, and spiritual ruin. § *rt*. sarvanásha.

sarvatomukha *fig*. many-faced entity. □ all-witnessing, all-facing. § *rt*. Puruśottama.

sarváuṉgásana shoulderstand position or all-limbs posture. □ ásana performed standing on the shoulders and lifting up the feet resembling somehow a candle. □ while performing sarváuṉgásana the mind is fixed at the point between the tip of the two big toes.

sarveśám of all.

sásmita samádhi in this samádhi the unit cognitive faculty has only one object: the I-feeling or asmitá. □ when this I-feeling disappears leaving a subtler, singular flow of consciousness, it is called asamprajiṉáta samádhi. □ the fourth stage of samprajiṉata samádhi.

sáśťáuṉga prańáma method of salutation involving prostration. □ a symbol of simplicity. □ it is to be done only to Márga Guru. □ it signifies surrender to the Supreme. □ women pay their respects by kneeling and touching the ground with the forehead while stretching forward the arms instead of doing full prostration.

śaśťhii *myth*. the deity of children.

sat absolute reality, truth, God. □ virtuous man.

satii woman of integrity and pure character.

satii nárii **1**. Maiden. **2**. Widow. □ a lady of uncommon virtue.

satsauṉga good company. □ associating with good people creates a positive psychic environment. □ keeping the association of spiritual aspirants. □ s*lk. sátsauṉgena bhavenmuktih asatsauṉgeśu bandhanam asatsauṉga mudrańaḿ yat sá mudrá parikiirtitá.* - keeping good company leads to salvation, whereas the company of bad people leads to greater bondage. Shunning the company of wicked people is called mudrá.

sáttvaguńa sentient principle; sentient force; purifying principle that awakens the desire for liberation from bondage. § *bt*. prakrti. § *syn*. sentient principle. § *rt*. **1**. Cosmic mahat. **2**. Mahat. **3**. Anáhata cakra. □ see* guńas.

sáttvika sentient. □ one of the three attributes of prakrti expressing the positive or sentient quality. □ sáttvika food is food which is conducive to the well-being of both body and mind and is not at all harmful in any sphere. □ sáttvika food: all the staple food-grains such as rice, wheat, barley, etc.; all the pulses except masúr - an orange-coloured lentil, and khesári; all fruits and roots; all kinds of vegetables except violet-coloured carrots, white eggplants, onions, garlic and mushrooms; milk and milk products; all green and leafy vegetables except red puin and mustard; all varieties of spices except garam masalá - a hot mixture including cardamom, cloves and cinnamon; and all kinds of sweets, can be taken. □ the avadhútas and avadhútikás of Ánanda Márga are only allowed to take sáttvika food.

sáttvika bhakti sentient devotion. □ people who have sáttvika bhakti say! "O God, give me mukti, give me mokśa." That is, the desire is for mukti and mokśa and not for the Lord.

In that case also, one may or may not get mukti or mokśa - that is to be decided by the Supreme Consciousness - but it is sure that one will not get the Lord. This is selfish prayer.

sáttvika sádhaná spiritual practices performed with the aim that: - "O Lord, may my karma be annihilated; emancipate me from the cycle of birth and death". □ those who pursue their spiritual practices out of a sense of duty or out of fear that people may criticize them if they do not, are sáttvika sádhakas. □ sáttvika sádhaná is not a superior type of sádhaná, because the energy of the spiritual aspirant is not directed towards the Supreme Brahma. The aim of the aspirant is channelized in a different direction and he or she has an inferior object as a goal. □ all the three types of bhakti - sáttvika, rájasika and támasika are gaońii or inferior types.

satya 1. proper action of mind and the right use of words with the spirit of welfare. □ that which undergoes no change. □ the second principle of yama. □ *slk. parahitártham váunmanoso yathárthatvam satyam.* **2**. The practical aspect of satya is dependent on relativity, but its finality lies in Parama Brahma, the Supreme Spiritual Entity. That is why Brahma is often referred to as the "essence of satya". □ *slk. satyaḿ jiṉánam anantaḿ Brahma.* □ absolute reality.

satyaloka the layer of the all-pervading absolute truth. □ there is not even a hint of dualism or crudeness □ the soul in its subtlest form. □ its position is above the hirańmaya kośa. □ the three guńas are present but they are not manifest; Puruśa alone is manifest in this sphere. □ satyaloka is the state of Nirguńa Brahma. □ except for satyaloka the other six spheres are refulgent on account of the variation in the proportions of the guńas. § *bt.* saiṉcara. § *nt*. **1**. Kárańa Brahma. **2**. Kárya Brahma.

satyam truth, love of truth. □ the ninth characteristic of dharma.

savicára samádhi occurs when the citta becomes fully concentrated in the mad pursuit of subtle pabula such as name and fame, etc. □ the second stage of samprajiṉata samádhi.

savikalpa samádhi the trance of absorption of the unit mind in the cosmic mind. □ Puruśa liberated from all bondages. □ the state of utter destruction of the citta and the aham and the all-pervasiveness of the mahat. § *rt.* cosmic mahat.

savisheśa supreme attributional principle.

savitá progenitor, father.

savitarka samádhi the state of mind created when the mind is concentrated on worldly objects such as one's children, relatives or wealth. □ negative savitarka samádhi occurs when one keeps one's mind aloof from the thought of family or material wealth. □ the first stage of samprajińata samádhi. § *syn*. jaḋa samádhi.

sáyujya the third of the six stages of spiritual realization. □ the aspirant feels close physical proximity to Parama Puruśa. § *rt*. Krśńa.

sáyujya samádhi the feeling that in pleasure and in pain, one always is in close proximity to the Supreme Consciousness.

sentiment mental feeling. □ running blindly without discrimination between proper and improper behaviour.

setu *coll.* bridge. □ its function is to connect two entities: the unit soul with the Supreme Consciousness. □ devotion is that bridge which connects the unit soul with the Supreme Consciousness. □ *phil*. the process of subjectivating the objectivity.

sevá selfless service, service mindedness.

seven secrets of success Sadáshiva said: there are seven requirements for success in one's life. □ *slk. phaliśyatiiti vishvásah siddherprathama lakśańam, dvitiiyaḿ shraddháyá yuktaḿ, trtiiyaḿ gurupújanam, caturtho samatábhávo paiṉcamendriya nigrahah, śaśt'haiṉca pramitáháro, saptamaḿ naeva vidyate.* - **1**. Firm determination: "I must succeed." **2**. Reverence. **3**. Guru pújá, or constant remembrance of one's spiritual master. **4**. Equanimity of mind. **5**. Control of the senses. **6**. Balanced diet. **7**. The seventh? There is no seventh requirement. - Shiva Saḿhitá.

sha the acoustic root of rájoguńa, the mutative principle, and artha or psychic longing.
shabda sound.
shabda tanmátrá inferential waves carrying sound waves. ☐ see * tanmátrá.
shaeva dharma shaivism. ☐ spiritual philosophy taught by Shiva.
shaeva tantra Shiva tantra. ☐ the practical side of spirituality as taught by Shiva.
shaevácára Shiva cult.
shahiid mujáhids who give up their life in Islamic battles.
shakábda solar calendar based on the movement of the Sun.
Shákadviipa the southern part of Russia. ☐ the Greek name for Shákadviipa was Sacdonia. ☐ the people of Shákadviipa were followers of the Árśa religion or the religion of the rśis. As they were unwilling to embrace Islam at the time of the spread of Islam, they migrated to India.
shákta a follower of sháktácára, the shakti cult. ☐ any aspirant who embodies the characteristics of sháktácára, especially the judicious application of power.
shakti prakrti. ☐ energy.
shaktu that which makes the body strong. ☐ *coll*. corn-meal or gram-meal.
shalabhásana locust posture.
shambhúliuńga the corner of the triangle of the gunás from which the divine creative desire bursts out; point of fundamental positivity. § *syn*. 1. Káma biija. 2. Icchábiija.
shánta a person who has control over the external world. ☐ one who has control over each and every entity. ☐ one who has full composure of mind.
shánti peace, peacefulness.
shaoca 1. Purity or cleanliness. 2. The first aspect of niyama sádhaná. ☐ shaoca is of two types: external cleanliness and mental purity. ☐ *slk. shaocantu dvividhaḿ proktaḿ báhyamá bhyantarantatha mrjjalábhyaḿ smrtaḿ báhyaḿ manahshuddhi stathántaram*. ☐ the first principle of niyama. ☐ the fifth characteristic of dharma.
sharad autumn.
shariira physical body, both individual and collective.
shasha hare.
shashaka rabbit.
shasháuṇgásana hare posture.
shásti corrective punishment.
shástra scripture. ☐ *slk. shásanát tárayet yastu sah shástrah parikiirttitah*. - that which liberates through discipline is called shástra, scripture.
shastra weapon. ☐ the effort to control others through physical force such as slapping, pushing or pinching, etc. ☐ shastra involves physical violence and every possibility of shedding blood.
shastra viplava form of physical revolution.
shauṇká doubt. ☐ one of the eight fetters of the mind. § *bt*. páshas.
Shauṇkarácárya philosopher and intellectual giant living in India about 1300 years ago, in the post-Buddhistic era. ☐ when he first started preaching he emphasized the idea that whatever people see and experience is all due to the influence of máyá or illusion. ☐ later he said that of all the approaches, of all the cults, the best one is the cult of devotion or bhakti.
shavásana corpse posture.
shikhá sacred hair.
shikśá *Vd.* to make others understand.
shikśábhaginii the relationship of the initiate towards her ácáryá. ☐ one who has been initiated into the spiritual path by an ácáryá.
shikśábhrátá the relationship of the initiate towards his ácárya. ☐ one who has been initiated into the spiritual path by an ácárya.
shiila 1. Regulated conduct. 2. Cultural superiority complex. 3. Pride of culture. ☐ one of the eight fetters of the mind. § *bt*. páshas.
shilá made of stone.
shilpana working. § *bt*. hand.
shimul silk cotton tree. Bombax ceiba L. ☐ one of the five sacred plants known as paiṇcavati. § *bt*. shalmali.

shirasi at the topmost point. ☐ in the Guru cakra.
shiśya pupil.
Shiva name of the great Guru of Tantra who lived in India 7000 years ago. ☐ He brought spirituality to the people through the medium of song, dance and spiritual meditation and guided society while His mind was absorbed in pure Consciousness. ☐ He introduced the system of marriage, which we still follow today and invented the vigorous dance called Táńḍava. He invented and introduced the seven notes of the Indian musical scale. He founded and promoted Tantra Yoga. He also invented the Ayurvedic system of medicine. ☐ Shiva is considered to be the Father of modern civilization. ☐ *phil*. Infinite Consciousness, Parama Puruśa. ☐ **1**. Welfare. **2**. Cognition in its purest form. The zenith status of the Cognitive Principle, the Supreme Non-Attributional state. **3**. Sadáshiva: sadá - always, shiva - welfare. Sadáshiva - one whose only purpose of existence is to promote the all-round welfare of all living beings.
shivabháva absorption in Infinite Consciousness.
Shiva-liuṇga linga. ☐ originally a phallic symbol, later given philosophical significance as "the entity from which all things originate".
shivam astu! *exp*. may you be blessed. § *syn*. kalyáńam astu.
shivánii Prakrti binding Purušottama with the triangles formed by the three guńas. At that stage the three guńas become clearly defined. ☐ *sutra* 4-3 *prathamá avyakte sá shivánii kendre ca Paramashivah*. - in the first stage of creation, before manifestation takes place, Prakrti is called Shivánii, and Puruśa acting as a witness at the nucleus is called Paramashiva.§ *bt*. svárupa parińáma. § *nt*. **1**. Mahámáyá. **2**. Viśnumáyá. **3**. Yogamáyá. **4**. Vidyá máyá. **5**. Avidyá máyá. § *rt*. kośas. § *syn*. **1**. Kaoshikii shakti. **2**. Supreme Creative Principle.
shivásana Shiva posture.
shivokti a saying of Shiva.
shivopadesha the instruction of Shiva.
shivottara post-Shiva.
shivottara tantra post-shiva tantra.
shloka verses of different length which may or may not rhyme. ☐ Sanskrit couplet expressing an idea.
shodhana **1**. *lit*. refinement or purification. **2**. In spiritual meditation shodhana is concentration on the cakras. ☐ it is a part of Ánanda Márga sádhaná which is not included in aśt́áḿga yoga, the eight-fold path of yoga.
shokáshru tears of lamentation.
shraddhá faith and veneration in the spiritual ideology. ☐ the pursuit of the Supreme Truth.
shráddhánna food offered at a funeral service. ☐ funeral ceremony.
shravańa hearing. § *bt*. ear.
shrávańii púrnimá full moon on the month of the Bengali calendar called shrávańii. Celebrated as a festival in ÁM. # "It is an important day. Then I was very young, studying in Vidyáságar College in Calcutta. One evening a very interesting event took place. Suddenly a wicked person approached me. I use the word 'wicked', but it is not a permanent state of human beings. A person who is wicked today may be a noble person tomorrow, and one who is dull or stupid today may be wise tomorrow. These are all relative matters bound by the bondages of relativity. No one can be called permanently wicked. It should always be borne in mind that one should always try to develop the good and the subtle in a wicked person. That evening a certain wicked person approached me. What could he expect from me? But anyway he came. In accordance with natural human psychology, I asked him, 'What do you want? Why did you adopt this evil path?' In the course of our conversation, he realized that he should change the course of his life, and he took initiation. That was the first spiritual initiation I ever imparted to anyone. That was perhaps in 1939." # Shrii Shrii Ánandamúrti. ☐ see * section on ÁM festivals.
shreya attraction for the ultimate reality.
shreya sádhaná introversial approach to meditation.
Shrii Shrii Ánandamúrti the personification of bliss who attracts all. ☐ (P.R. Sarkar) (May full moon 1921 - 21 October 1990) Preceptor of Tantra Yoga. ☐ founder,

president and Guru of the socio spiritual organization Ánanda Márga Pracáraka Saṁgha.

shrii the power of attraction arising from the force and vigour of one's personality. § *bt.* bhageśa.

shruti *lit*. ear. □ a composition learned by hearing, before the invention of script.

shrutigocará the energy used to convey the speech of others to a person's ears. □ the sixth and the last stage in the process of vocalization.

shuci pure in thought. □ one of the qualities of an ideal guru or preceptor. □ see * guru.

shuddhácárii exemplary in conduct. □ one of the qualities of an ideal guru or preceptor. □ see * guru.

shuddhaveshaván soberly dressed. □ one of the qualities of an ideal guru or preceptor. □ see * guru.

shuddhi visualizations designed to effect the systematic withdrawal of the mind. □ mental purification. □ a process of meditation. □ an ácárya/á will teach the system.

Shuddhodana one who earns his bread by honest means. □ Buddhá's father's name.

Shúdra *dogm*. a member of the lowest caste in India.

shúdra people who earn their livelihood by performing manual labour. □ a person of bread-and-butter mentality. □ shúdrá, a person who only searches for physical enjoyment. □ mental colour - black.

shúdrocita sevá service performed using your physical body; physical service.

shuklá ekádashii the eleventh day after the new moon.

shuklábje in or on a white lotus.

shukra the final body substance created out of the transformation of the food we eat. □ the human physical body is constituted of seven materials, of which shukra is the final essence. This vital fluid has three stages: the first stage is lymph or práńarasa (lasiká), in both males and females, the second stage is spermatozoa in males, and ova in females and the third stage is seminal fluid in males; in females it includes substances in the female reproductive system which provide nutrition for the ovum. □ chlorophyll accelerates the speed of the production of lymph, but it does not initiate the process.

shúnya *lit*. void, nothingness, vacuum. □ zero. □ a concept of Buddhist Tantra about the nature of the universe.

shúnya dhyána ideation on nothingness.

shúnya kumbhaka the period of time when one keep the lungs empty after exhalation.

shúnyaváda the doctrine of the void. □ the philosophy that Buddha preached. *slk. shúnyát agacchati, shúnye tiśt́hati, shúnyaṁ gacchati*. - everything is maintained in shúnya and finally everything will merge in shúnya.

shyámá *f*. green. □ *slk. shiitakále bhaved uśńá griiśme ca sukhashiitalá atasii puśpavarńábhá sá shyámá parikiirttitá*. - one whose sweet behaviour enables another to feel warm even in winter and cool in the summer; one whose body emits the glow of the atasii flower that is, a golden colour.

Shyáma *m*. green. □ old name for present Thailand.

Shyámadesh a country that is always green. □ ancient name for present Thailand.

shyámala green.

siddha positive microvita. □ the best and highest of all the devayonii are the siddhas. □ those who continue their spiritual practices, crossing the various stages due to cosmic grace, develop occult powers as they progress. They help spiritual aspirants in various ways; their roles are primarily those of guides or guardians.

siddha diikśita great personalities who were initiated into spiritual practices by siddhas - elevated bodiless spiritual beings, but who deviated from the path of spirituality to attain occult powers. □ suddenly the Iśt́a mantra of their previous life was conveyed to them by the siddhas.

siddha mantra a mantra which has been magnetized with spiritual energy by a Guru.

siddha saṁskáraja jiṉána knowledge acquired due to habit. □ it occurs when one receives the same piece of information again and again. *e.g.* when you see an elephant for the second time, you conclude that this second image resembles the first image, and must

therefore be an elephant. When knowledge you previously had is acquired by your mind a second time, it is called knowledge through habit. One's power of memory depends on this type of knowledge.

siddhánta conclusion. ☐ final decision after proper judgment.

siddhásana siddha posture.

siddhi self-realization. ☐ spiritual attainment. ☐ one of the eight occult powers. ☐ success in the spiritual sphere.

sidereal plexus the psycho-spiritual mańḍala - area around the vishuddha cakra. ☐ in this area there are sixteen sub plexii or mental propensities. § *syn*. nakśattra mańḍala.

Siṁhapura original name of both the ancient capital of Rahr and Singapore. According to Shrii P.R. Sarkar, approximately two thousand years ago a crown prince of Rarh, Sahasrabáhu, conquered parts of Thailand and Malaysia, annexed them to his own kingdom and gave his new capital the same name as the capital of Rarh, Siṁhapur. The former capital of Rarh is today Singur; it is located in the Hoogly District near Calcutta. The South-East Asian Siṁhapur is Singapore today.

Siitá white. ☐ *myth*. consort of Rama.

sikta irrigated, watered, sprinkled.

sitar Indian classical stringed instruments.

sixteen points the central pillar of ÁM's conduct rules. ☐ # "in order to march ahead on the road of human welfare we will have to build ourselves in all arenas of our life. The whole seeds of welfare in all spheres - physical, mental, moral, social and spiritual - are embedded in the sixteen points. Hence be firm on the sixteen points". # Shrii Shrii Ánandamúrti. ☐ see * section on sixteen points.

smarańa the recollection and contemplation of what was heard earlier.

smárta one who has proved his or her social value.

smrti memory.

snána mantra bath mantra. ☐ shloka associated with mudras recited while the body is still wet, after taking a bath, facing a source of light. ☐ *slk*. *pitrpuruśebhyo namah ŕśidevebyo namah. Brahmárpańaṁ Brahma havir brahmágnao brahmańáhutam. brahmaeva tena gantavyaṁ brahmakarma samádhiná*. - salutation to the ancestors, salutation to the god-like ŕśis and sages. The act of offering is Brahma; that which is offered is Brahma; the one to whom the offering is made is Brahma, and the person making the offering is Brahma. One will merge in Brahma after completing the duty assigned to him or her by Brahma.

social norms everyday guidelines on how to behave in individual and collective life. ☐ see * section on social norms.

socio-sentiment loyalty to a particular social group to the exclusion of other groups. ☐ groups may be racial, religious, caste-based, national, etc. ☐ socio-sentiment minimitis means loyalty to one's family only. ☐ socio-sentiment maximitis or socio-sentiment excellencio means loyalty to all humanity, but to the exclusion of and at the expense of less-developed creatures; also - general humanism.

śoḍasha dhvanikalá the "sixteen sounds" of brahmavidyá or intuitional science - and gandharvavidyá, the science of music.

solar plexus the psycho-spiritual mańḍala - circle around the anáhata cakra. ☐ in this area there are twelve sub plexus or mental propensities. § *syn*. saora mańḍala.

somadhárá nectar, hormone secreted by the pineal gland.

somaroga - madhumeha diabetes with sugar in the urine.

sparsha touch.

sparsha tanmátrá inferential waves conveying the sense of touch. ☐ see * tanmátrá.

sparshana to touch. § *bt*. skin.

sphurańa origin.

sphúrta jiṇána spontaneous intuitional knowledge. ☐ it has two branches: **1**. Focused intuitional knowledge - aparokśábhása. **2**. Spirituo-intuitional knowledge - aparokśanubhúti. § *bt*. parokśa bodhá. § *rt*. superconscious mind.

spiritual sádhaná ideation on one's own consciousness beyond the kośas, not ideation on any of the kośas

themselves. ☐ movement towards consciousness is the real aim of sádhaná.

srśtí creation.

stambha astounding.

sthiti preservation.

sthúla mundane, crude.

stuti praises, hymns.

Subháśita Saḿgraha collection of spiritual discourses given by Shrii Shrii Ánandamúrti while addressing DMC. ☐ the entire collection has been compiled into 20 volumes.

subuddhimán super-intelligent. ☐ one of the qualities of an ideal guru or preceptor. ☐ see * guru.

sudhá nectar. § *syn*. amrta.

sudhárasa nectar; hormone secreted from the pineal gland. ☐ flow of divine nectar. § *bt*. guru cakra. § *rt*. **1**. Svarasa. **2**. Anindyánanda rasa samádhi. **3**. Dharmamegha samádhi.

sudurácárii a person considered a sinner by sinners, an evil-doer by wrong-doers ☐ a person who is extremely mean, who no one could be meaner than. ☐ a durácárii is a depraved person, a low grade human being, one who is called durácárii by another durácárii is a sudurácárii. ☐ the embodiment of avidyá shakti or negative energy.

sukha pleasure.

súkśma supramundane.

súkśmatara smaller than an atom or an electron.

sumantro *lit*. one who gives good advice.

summum bonum supreme desideratum.

sundara beauty.

supratiśt́hita a person who has an honest means of livelihood. ☐ one of the qualities of an ideal guru or preceptor. ☐ see * guru.

surabhi divine aroma. ☐ this sort of aroma is beyond the range of the ordinary sense organs; it is smelt when a person is deeply absorbed in the thought of Parama Puruśa or the Supreme Consciousness.

surasaptaka seven notes.

súrya sun-god. ☐ sun.

suśumná nerve or psycho-spiritual channel. ☐ the central channel through which the kuńd́alinii passes when it is aroused by spiritual practices. ☐ it starts at the base of the spine and ends at the top of the head, the sahasrára cakra. ☐ another name is ákásha márga or sky channel. § *bt.* nád́ii. § *rt*. avadhútiká.

suśupti sleep. ☐ one of the four stages of mind. ☐ unconscious mind. ☐ where both the conscious and subconscious minds are inactive.

suśupti vrtti staticism, sleepiness. ☐ its controlling point is the mańipura cakra.

sútra sacred thread. ☐ aphorisms expressing a particular philosophy.

svabháva characteristics, one's own nature. ☐ nature.

svábhávika parivarttana natural change.

svaccha good or clean; *e.g.* the water is clean.

svádhiśt́hána cakra the second cakra situated on the spinal cord at the root of the genital organ in males and six fingers up from the base of the spine in females. ☐ psycho-spiritual plexus composed of the testes gland in males and ovaries in females and six sub glands. ☐ the acoustic root of the svádhiśt́hána is vaḿ. ☐ *fig*. a lotus with six petals. § *bt.* cakras. § *rt*. **1**. Sálokya. **2**. Kámamaya kośa. **3**. Liquid factor. **4**. Yatamána. § *syn*. **1**. Fluidal plexus. **2**. Bhaoma mańd́ala.

svádhyáya studying spiritual books in order to gain a clear understanding of their true meaning. ☐ it can be done by reading or listening, etc. ☐ the fourth principle of niyama.

svagata subjective.

svagata bheda differences between the parts of a structure ☐ *e.g.* when one looks at a mango tree, one will see that the tree has branches, leaves, flowers, fruits, etc. The tree is one, but it contains many parts.

sváhá vrtti performing noble actions. ☐ its controlling point is the vishuddha cakra.

svairatantra *n.* autocracy.

svajátiiya bheda differences within species. ☐ difference in variety.

svalpatantra *n.* oligarchy.

svapna dream. ☐ one of the four stages of the mind. ☐ the subconscious mind. ☐ where the conscious mind is

inactive, but subconscious mind is awake and witnesses something, this is a dream.

svara vowel.

svara shástra science of breath control. ☐ shúnya kumbhaka, púrńa kumbhaka. § *syn*. **1**. Svarodaya. **2**. Svaravijiṉána.

svarabheda hoarseness of voice.

svarasa divine and blissful flow. § *rt*. **1**. Sudhárasam. **2**. Divine liilá.

svarasátmaka blissful.

svaravijiṉána the science of breath control. ☐ shúnya kumbhaka - empty lungs and púrńa kumbhaka - full lungs. § *syn*. **1**. Svara shástra. **2**. Svarodaya.

svarga heaven.

svarloka *lit*. layer of heaven in the Macrocosmic Mind. ☐ in this stratum a person experiences pleasure and pain. ☐ saḿskára is generated in the svarloka. ☐ it is the popular belief amongst the Christians, the Mohammedans, the Jains and the ritualistic Hindus that the fruits of virtuous deeds are enjoyed in svarloka. § *rt*. manomaya kośa. § *syn*. **1**. Subtle cosmic mind. **2**. Svarga - heaven.

svarodaya science of breath control. ☐ shúnya kumbhaka - empty lungs and púrńa kumbhaka - full lungs. § *syn*. **1**. Svara shástra. **2**. Svaravijiṉána.

svarúpa *lit*. form. ☐ one's original form.

svarúpa pariṅáma homomorphic evolution. ☐ the endless interchanging of the three attributes of prakrti. The sentient force changes into the mutative force; the mutative force into the static and again the static into the mutative and the mutative into the sentient and so on. ☐ a state before creation in which the guńas are in equipoise.

svastika *lit*. good existence. ☐ a symbol of victory. ☐ a cross with the hooks at the ends forming an angle of 90 degrees. ☐ # "the goal of the spiritual aspirant's march through life is represented by the svastika, a symbol for spiritual victory thousands of years old." # Shrii Shrii Ánandamúrti. **svastika**

svayambhúliuṉga ultimate point of negativity in the human body, found in the múládhára cakra. ☐ point of fundamental negativity. § *syn*. kulakuńd́alinii.

sveda sweating.

systaltic undulating movement. ☐ the up and down flow in each and every vibrational expression.

T t

ta the acoustic root of staticism, long, deep sleep, intellectual dullness and spiritual inertness. ☐ that which brings about the cessation of dullness and staticism is called Tantra. ☐ *slk. tań jádyát tárayet yastu sa tantrah parikiirttitah.* ☐ the root-verb tan means "to expand". If a person bound by ropes manages to expand his body, the ropes will automatically snap. ☐ *slk. tań vistáreńa tárayet yastu sah tantrah parikiirttitah.* - that which leads to liberation through tan, expansion, is also Tantra.

t́a the acoustic root of vitarka vrtti, the mental propensity of overstating one's case. ☐ its controlling point is the vishuddha cakra.

tadsthiti ensconcing oneself in the Supreme Stance. ☐ one of the four limbs of bhágavata dharma. ☐ attainment of the Supreme.

támasika static. ☐ one of the three attributes of prakrti. ☐ támasika food is that which is harmful to either the mind and may or may not be harmful to the body.

támasika bhakti static devotion. ☐ in támasika bhakti one says, "O Lord, Mr. X is my enemy; please kill him." ☐ it will not be possible for a person to get the Lord through this type of bhakti. ☐ this is a selfish prayer.

támasika sádhaná spiritual practices performed with the goal of obtaining a particular material form of enjoyment. ☐ people who long for finite pleasures instead of the supreme bliss, under the influence of violence, arrogance or jealousy are támasika sádhakas.

támoguńa static force; crude principle that creates total inertia. § *syn*. static principle. § *bt*. prakrti. § *rt*. **1**. Shambhuliuṉga. **2**. Cosmic citta. ☐ see * guńas.

táńd́ava nrtya a vigorous dance for male spiritual aspirants invented by Lord Shiva. ☐ it affects the glands in a way that facilitates the development of courage and fearlessness. ☐ when Sadáshiva himself does this dance - Shiva Naťarája, the dance becomes a metaphor in which the Supreme Consciousness sends vigour throughout the universe and causes all objects of the universe in turn to radiate vigorous vibrations. ☐ the heel of the foot is related to the sound tá, the ball of the foot to the sound dhin, and the toes to the sound dhae. In the táńd́ava dance tá is utilized more than dhin and dhae not utilized at all.

tandrá sleep, drowsiness.

tanmátrá *lit*. minutest fraction of a given fundamental factor. ☐ microscopic particles emanated by an object. ☐ generic essence or inferential wave. ☐ the various types of tanmátrá convey the senses of hearing, touch, form (vision), taste and smell.

tanmátrátattva the theory of inferential waves. ☐ related to tanmátrá - minutest fraction of a given fundamental factor. ☐ generic essence or inferential wave.

tanmaya one who remains absorbed in his original state. § *rt*. Purušottama.

Tantra 1. Tan - to expand, tra - to liberate; the science that frees the aspirant from the fetters of bondages, by expanding the mind, by expanding the existence. 2. Ta - dullness, tra - to liberate; the science that liberates the aspirant from dullness and expands his or her entire existence. ☐ a spiritual tradition, which originated in India in prehistoric times and was first systematized by Shiva. ☐ it emphasises the development of human vigour, both through meditation and through confrontation of difficult external situations, in order to overcome all fears and weaknesses. ☐ a scripture expounding that tradition. ☐ that which liberates from crudity, that which liberates through expansion. ☐ the cult of spirituality. ☐ *slk. tamń jád́yát tárayet yas tu sah tantrah parikiirtitah*. - tantra is that which liberates a person from the bondages of staticism. Tamń is the acoustic root of staticism. ☐ Tantra is, in simple terms, the science of meditation.

tantra piiťha a highly vibrated place where a spiritual aspirant has already achieved liberation due to the intensive practice of meditation.

tántrika abhišeka tantric blessing. ☐ a boon of rapid spiritual progress conferred by a Tantric Guru.

tántrika diikša when someone is initiated into the tantric system of meditation, it is called tantric diikša. ☐ a spiritual system in which an Išťa mantra or personal mantra and Išťa cakra or cakra of meditation are prescribed. ☐ the role of the Guru is very important because the Guru gives blessings to the spiritual aspirant. ☐ the goal is to become one with Parama Puruša. ☐ an ácárya/á will teach the system.

tantushilpii weaver.

tanumoťana physical relaxation.

Taoism [*Chinese*] philosophy of life. ☐ the metamorphosed form of tantra about seven thousand years ago became taota. Taota after further distortion, further metamorphosis, became taoa and in modern Chinese language, tao. ☐ the root of Taosim is Tantra.

tapah siddhi attainment of perfection gained through penances.

tapah to sacrifice or undergo penance in the service of others. ☐ doing penance in order to reach the goal. ☐ to undergo physical hardship in order to attain the objective. ☐ for students, study is the main tapah. ☐ *slk. tasmátdiikšeti sá proktá sarvatantrasya sammatá*. ☐ the third principle of niyama.

taparloka one of the layers of the Macrocosmic Mind. ☐ there are no English equivalents for the names of the spheres above the janarloka. ☐ knowledge is in an unmanifested state. Even the "I" feeling is not clearly manifest, but exists in a latent state. ☐ sáttvaguńa is the most conspicuous, rájoguńa is less conspicuous and támoguńa is the least conspicuous. § *syn*. 1. Subtle macrocosmic body. 2. Causal macrocosmic mind. § *rt*. hirańmaya kośa.

tapasyá freely undergoing hardship in order to reach the goal within a short while. § *rt*. tapah.

tárá polar star. ☐ [*Old Chinese*] name of Párvatii

Táraka Brahma the Supreme Consciousness in its liberating and devotional aspect. □ the tangential point or bridge between Nirguńa Brahma and Saguńa Brahma. □ one who resides within both Nirguńa and Saguńa Brahma. □ Táraka Brahma is a concept of Tantra. □ Táraka Brahma is not a philosophical concept; it is a devotional sentiment. § *rt*. bhakti.

táraka bridge. □ tangential point where Nirguńa and Saguńa Brahma meet.

tarala mańd́ala the fluidal circle. □ the psycho-spiritual plexus around the svádhiśt́hána cakra. □ in this area there are six sub glands or mental propensities. § *syn*. fluidal plexus.

tat that.

tattva factor. □ theory.

tattva dhárańá concentrating the mind on the fundamental factors.

táttvika *lit*. one who knows spiritual philosophy and can explain it to others. □ a teacher of Ánanda Márga elementary philosophy. □ theoretician.

tejas element of light. □ the third of the five fundamental factors.

tejasásana energy posture.

tejastattva waves of light. □ the waves of sight or form-tanmátrás, which are perceived by the eyes are emanated by the luminous factor.

tejasvitá spiritedness.

telepathic clairvoyance when the conscious mind is calm and sedate, even in the wakeful state, with a little concentration, one can grasp, guess and visualize the external events concerning one's distant loved ones enacted before one's eyes in the external world also, or one can feel as if one is seeing them. □ they are born of the inspiration of the unconscious mind, the knower of the universe. □ indeed, they are born out of the unconscious mind, the knower of the universe, in the form of intuitive feelings or inspirations from it. § *syn*. supramental vision.

telepathy to read someone's thoughts. □ vák siddhi, the capacity to make whatever one says come true, is high-grade telepathy. Whatever a vák siddha says will come true. □ there is another type of telepathy, which is to pervert the order of the senses. *ex*. one who has developed this capacity can make someone smell a particular fragrance, then change the fragrance and make them smell a different one.

terranean plexus the psycho-spiritual plexus around the múládhára cakra. □ in this area there are four sub plexii or mental propensities. § *syn*. bhaoma mańd́ala.

tha the acoustic root of viśada vrtti, the mental propensity of melancholy, melancholiness, melancholia. □ its controlling point is the mańipura cakra.

t́ha the acoustic root of anutápa vrtti, the mental propensity of repentance. □ the acoustic root of satellites, such as the moon. □ its controlling point is the anáhata cakra.

t́háná police station and, by extension, the locality for which that police station is responsible.

tiirtha site or place of pilgrimage.

tiivra tremendous.

tikta bitter.

tilaka a mark made between the eyebrows with sandal paste, vermilion, etc.

Tiljala a suburb in Kolkata, India where the campus office of Ánanda Márga Pracáraka Saḿgha is located.

tiryak saḿyukti indirect sensory knowledge. □ in this case the indriyas receive inferential vibrations indirectly; *e.g.* by hearing the description of an elephant, or by seeing its picture, one can get an idea of how it looks. Similarly, many of you have acquired a lot of knowledge about London through indirect perception; even though you have never been there.

tośa the state of mental contentment. □ ease.

trát́aka yoga controlling the vision. It may lead to some supernatural vision.

tráńa temporary relief from distress.

tridańd́a three pillars. □ the three relative factors of time, space, and person.

trifarious expression in three different style of existence; the physical, mental and spiritual.

triguńa three guńas or binding principles; the sáttvika, rájasika and támasika.
trikáladarshii the omniscient knower of past, present and future.
trikáladarshii-sarvajiṇa omniscient, all-knowing.
trikońa three corners, triangle.
trikuṕi the junction of the two eye-brows, where the seat of the mind is located. □ the concentration point of ájiṇá cakra.
triratna the three jewels of Buddhism. **1**. Buddha, the holy preceptor. **2**. Saḿgha, the organization. **3**. Dhamma, the ideology of Buddhism.
trishúla trident.
trividha klesha afflictions or obstacles in the three spheres - the physical, mental and spiritual.
trńá grass.
trśńá vrtti the mental propensity of thirst for acquisition. □ its controlling point is located at the mańipura cakra.
tuládańd́ásana balance posture.
tulsii basil.
turiiya merger in Cosmic Consciousness. □ one of the four stages of mind where the conscious, subconscious and unconscious remain inactive and merge into the cognitive existence, Paramátmá.
tvak skin. § *syn*. touching. § *bt*. sensory indriyas.

U u

ú the long **ú** sound is the acoustic root of the sixth musical note, dhaevata (dhá).
u the short **u** sound is the acoustic root of paiṇcama (pá), the fifth musical note. □ when the desire to maintain the created entities arises in the mind of Parama Puruśa, or in the individual microcosmic mind, the acoustic root of that desire is **u**.
uci urdhva cinha (upper mark) the apostrophe-like mark over some letters.
udána váyu or vital air located in the throat, controls the vocal cord and the voice. § *bt*. internal váyus.
udaya rise.
ugra the merciful one. □ the one who sustains the world through creation, preservation and destruction, by whose endless flow of grace the creation has been continuing in its cycles of birth and death from time immemorial. □ to this little earth the sun is ugra or merciful. § *rt*. Puruśottama.
ulká meteor.
uluka *etym*. one who desires to improperly and ostentatiously promote himself or herself. □ *coll*. owl or Indra.
Umá Prakrti, operative principle. □ Puruśa.
una the acoustic root of dambha vrtti the mental propensity of vanity. □ its controlling point is located at the anáhata cakra.
upa *prefix*. near.
upabháśá dialect.
upabhukti an administrative area called a block. □ the administrative area under the jurisdiction of one police station. □ in places where there is no block system an upabhukti is an area with a population of one hundred thousand.
upabhukti pramukha head of the upabhukti. □ see * upabhukti.
upacakra sub-gland.
upádána káraña the material cause of the creation of the universe or Puruśa.
upadesha advice. □ when what-is-to-be-done and what-is-not-to-be-done, are articulated in detail and what action is to be taken according to those instructions is also articulated.
upadeva, upadevatá near a god.
upadharma sub-characteristic. □ secondary dharma.
upádhi extra qualification.
upádhiváda *phil. doctr.* the difference between jiivas and Parama Puruśa lies in the special or extra qualities of the upádhis.
upádhyáya head, dean of the faculty of Ánanda Márga Gurukula.

upáḿshu japa verses or mantras muttered under the breath. □ whispered repetition of mantras.
upakulapati vice-chancellors. □ assistant to kulapati of Ánanda Márga Gurukula.
upaniśad *etym*. that which brings you near. □ *coll*. a certain philosophical section of the Vedas which, despite being theoretical, is dependent on God.
upasama almost equal or quite near.
upasarga prefix added to a root verb, which changes the meaning of the verb. □ the idea which comes before the root word.
upasecana **1**. Sprinkling. **2**. Clarified butter.
upashama to be somewhat peaceful or to decrease a little.
upastha genitals.
upavása upa - near and vása - to live or to remain. □ to stay in close proximity. □ to stay close to Parama Puruśa. □ nowadays upavása has come to mean not eating, or fasting but upavása is not fasting.
upavidyá sádhaná the path which mixes pravrtti - desire for crude objects and nivrtti - end of desire. □ this path brings neither degeneration nor progress. Hence it can be said that practitioners of upavidyá simply waste their valuable time.
upáyapratyaya path of positive ideation and exhaustion of saḿskáras.
upayantra those elements which help in the functioning of the yantra or complex machine. □ *e.g.* when human body is the divine yantra then the yama and niyama help to bring proper functioning of that divine yantra. That is why, ten principles of yama-niyama are considered to be upa-yantras.
upayoga utilization.
upekśá indifference. □ when one ignores something which should not be ignored.
urabhra sheep.
ushira yak.
uśt́rásana camel posture.
utkat́a kúrmakásana difficult tortoise posture.
utkat́a pashcimottánásana difficult back-upwards posture.
utkat́a vajrásana difficult thunder posture.
utkrśt́a excellent. □ *antonym* apakrśt́a.
utsava festival. □ ut - above, and sava - rebirth; an occasion which gives human beings fresh inspiration to live a new life.
uttama best, uppermost. □ the uttama category of people are those who take up a task and are determined to fulfill it.
utvrtti passion.

V v

va the acoustic root of dharma, of jalatattva the liquid factor, and of the mythological rain-god Varuńa Deva.
vácanika japa the attempt to attract the attention of Parama Puruśa by reciting prayers in a loud voice. □ however when the desire to express an internal feeling in words is aroused, the divine touch can be expressed in sweet language in the form of a verse or song.
váda *suffixe* doctrine.
vádiis *suffixe* followers of a doctrine.
vádya instrumental music.
vaecitrya diversity. □ colourfulness.
vaedhii bhakti extroversive and ritualistic form of devotion. □ *e.g.* today there is a festival, the floor will have to be besmeared with cow dung in a certain way, Ganges' water will have to be sprinkled; the idols will be decorated in royal fashion or in the fashion of a child; mantras will be chanted; flowers offered; the leaves of Aegle marmelos tree will be offered in this way and so on. □ támasika, rájasika, and sáttvika bhaktis affected by the three guńas are vaedhii bhaktas.
vaedika diikśa initiation into the use of a prayer mantra, words or sounds repeated orally without the shuddhis - visualizations for the systematic withdrawal of the mind. □ vaedika diikśa is not a spiritual system or practical process. Its primary goal is to request Parama Puruśa to show the path of spiritual progress.

vaedya shástra the school of medicine founded by Shiva.

vaekharii shakti the energy which causes ideas to take the form of language. ☐ the fifth stage in the process of vocal expression. ☐ when someone talks too much, this is the uncontrolled expression of vaekharii shakti.

vaekuńt́ha *myth*. paradise. ☐ abode of the Lord.

vaerágya complete detachment from the mundane world. § *bt.* bhageśa.

vaeshya a person of acquisitive mentality, a member of the business class. ☐ *dogm*. written as Vaeshya, a member of an Indian caste. ☐ related colour - yellow.

vaeshyocita sevá economic service. ☐ relief work, feeding the poor, helping the needy.

vaeśńava vaishnavite. ☐ pertaining to the viśńu cult or religion. A follower of Viśńu.

vaeśńavácára viśńu cult.

vaevarńa change of colour.

vajrásana thunder posture.

vák vocal cord.

vák siddhi full control over the vák indriya, that is the organ of speech. ☐ the capacity or power that whatever one says comes true. ☐ high-grade telepathy.

vákpathátiita beyond language, indescribable. § *rt*. **1**. Nirguńa Brahma. **2**. Nirvikalpa Samádhi.

vákstambha stopping a person's capacity to speak - to interrupt. ☐ practice of avidyá tantra.

vámácára Tantra a school of Tantra that attempts to overcome máyá through fight, but without any clear goal.

vámadeva *fig*. of the five faces of Shiva the one on the extreme left. ☐ it speaks in a thunderous voice. "You worthless fellow, why did you do such a thing? I will punish you severely." Thereafter it punishes the wrongdoer with a stick. ☐ one who punishes mercilessly.

vámana dwarf. ☐ undeveloped human being.

vandaná homage, respect, worship.

váńii spiritual message.

vaośat́ vrtti expression of mundane knowledge. ☐ its controlling point is the vishuddha cakra.

vapana to sow seeds.

varábhaya mudrá blessing involving a special gesture given by a spiritual master. ☐ both palms are open. The left hand rests on the left thigh - bara mudrá, the right hand is raised - abhaya mudrá. ☐ blessing imparting fearlessness and bestowing grace. ☐ the spiritual master imparting this mudrá to you is your well-wisher and your benefactor.

varga class, category, group. ☐ the letters of the Sanskrit alphabet are divided into related groups of letters, called varga.

varga-pratinidhi academic advisors represented in the steering body of Ánanda Márga Gurukula.

varjana excrete. § *bt*. anus.

varńa *lit*. colour. ☐ letter. ☐ caste, related to the four social classes: vipra - intellectuals; kśattriya - warriors or soldiers; vaeshya - business men; and shúdra - labourers. When varńa refers to social class it signifies the predominant psychic colour of that class. The class colour represents the psychic characteristics of a particular social class. (The psychic colour of shúdras is black; that of kśattriyas, red; that of vipras, white; and that of vaeshyas, yellow.)

varńa vijiṇána the science of letters.

varńamálá chain of letters. ☐ alphabet, literally: a garland made of the letters of the alphabet.

varńárghyadána offering of one's mental colours to the guru. ☐ see * guru púja.

varśa 1. That which is being showered. **2**. A large island.

varśá rtu rainy season.

varńáshrama caste.

vasá fat.

vásaná desire towards material objects.

vásanábhánd́á pot of desire. ☐ the container of all the sańskáras.

vaśat́ vrtti welfare in the subtler sphere. ☐ its controlling point is the vishuddha cakra.

vashiikára vash - control. ☐ when all the fifty mental propensities and the motor and sensory organs are completely under control. ☐ the fourth and last stage of sádhaná. ☐ when the propensities are all completely

directed from the mahattattva towards the original Self. ☐ when a person establishes his or her proximity to the Universal Hub, he or she becomes one with the Supreme.

vashiikára siddhi when átman or unit consciousness has full control of all the mental propensities and all the indriyas - sensory and motor organs. ☐ when Prakrti merges into the Supreme Cognitive Principle. § *syn*. pratyáhára.

vashitva the sixth of the eight vibhútis or occult powers. ☐ the power to psychically dominate others. ☐ the power to keep everyone under one's control to guide them towards supreme greatness. § *bt.* aeshvarya.

vastu article or material object.

vástushástra study of architecture.

vasu land which people can inhabit without any difficulty. § *syn*. bhúmi.

vátsalya bháva the devotional attitude of looking upon the Lord as one's child.

váyu 1. The ten (five internal and five external) basic energy flows in the body which perform specific functions. 2. The gas that is created in the digestive tract when the energy flow becomes disturbed. ☐ waves of physical and psychic energy in the body. ☐ the external váyus are: nága, kúrma, krkara, devadatta and dhanaiṇjaya. The internal váyus are: práńa, apána, samána, udána and vyána.

váyuroga mania. ☐ a person affected by a mania will repeat the same thing over and over, even if it is illogical. ☐ *e.g.* a person may say, "I am unwell," when he or she is in fact well. ☐ mania is caused by mental weakness.

veda *lit*. knowledge. ☐ by extension: a composition imparting spiritual knowledge. ☐ a religious or philosophical school of thought which originated among the Aryans and was brought by them to India. ☐ it emphasizes the use of ritual to gain the intercession of the gods. ☐ there are four vedas: 1. The first part of the Rk veda was composed about 15,000 years ago. Its composition continued for a further 10,000 years, that is, until 5,000 years ago. 2. It was followed by the Yajurveda, five to ten thousand years ago. 3. The Atharvaveda is at least 3,000 years old. It was later found that each of these three vedas contained musical sections. 4. The musical sections were put together to form the fourth veda, the Sámaveda. The vedic term sámá means song.

vedáuṇga six branches of Vedic knowledge: 1. Chanda - the science of metre. 2 Kalpa - explanation of rites. 3. Nirukta - lexicography. 4 Jyotiśa - astronomy. 5. Vyákarańa - grammar. 6. Áyurveda or Dhanurveda - the science of medicine. ☐ in the pre-shiva society of the Rk Vedic Age, in order to be considered proficient in the study of the Vedas, the student had to master the six vedauṇga.

vedha special exercise that exert some influence on both the nerves and the vital airs or vital-energy currents. ☐ vedhas are almost the same as bandhas.

veńu bamboo flute.

vibgyor the seven colours of the rainbow; violet, indigo, blue, green, yellow, orange and red.

vibhúti the final state of something. ☐ ashes.

vibhútibhúśańa *m*. one who possesses occult powers.

vibhútinátha *m*. the lord who possesses occult powers.

vicára deliberation. ☐ rational judgment supported by conscience. ☐ the endeavour to select a particular idea from several ideas.

videha bodiless state.

videhaliina positive microvita. ☐ a kind of devayoni. ☐ people who have an insatiable thirst for material gain. People whose minds are in perpetual motion, but who don't get anywhere, rather like bullocks trudging endlessly around the oilman's mill. ☐ those who pray to Parama Puruśa for the occult power that enables them to move from place to place. ☐ a spiritual aspirant attains the state of videhaliina as a result of practicing shúnya dhyána or ideation on nothingness.

videsha foreign land.

videshii foreigner.

vidhátá the name of the system by which the Supreme Consciousness carries out the various activities of the universe. ☐ it is not a specific entity but rather a specific system.

vidhavá widow.

vidván one who has acquired theoretical knowledge, scholarly.

vidyá shakti centripetal or introversial force □ force of attraction to the Nucleus Consciousness □ aspect of the Cosmic Operative Principle which guides the movement from the crude to the subtle.

vidyá spiritual knowledge, intuitional science. □ it is of two types: vidyá and avidyá. Avidyá is mainly concerned with external life whereas vidyá is concerned with internal life. □ the eighth characteristic of dharma.

vidyádhara positive microvita. □ a kind of devayoni. □ people who acquire vast knowledge through intense study; those who remain absorbed in such bookish knowledge throughout their lives. Such scholars may gain vast intellectual learning but remain far away from Parama Puruśa. □ vidyádhara microvita assist those who seek intellectual attainment. □ vidyádharas may or may not have external physical beauty, but they certainly possess mental beauty.

vidyámáyá centripetal, or introversial force. □ force of attraction to the nucleus of pure Consciousness. □ aspect of the Cosmic Operative Principle which guides movements from the crude to the subtle. □ § *bt.* **1**. Shiváníi. **2**. Pratisaiṇcara. □ see * avidyámáyá.

vidyápratinidhi faculty-wise representatives elected to the academic council of Ánanda Márga Gurukula.

vidyásamája a society moving towards positivity. □ a society dominated by knowledge in the physical, mental and spiritual spheres.

vidyá-viveka auxiliary body of five members representing a particular faculty in the academic council of Ánanda Márga Gurukula.

viińá a musical instrument similar to a violin, sitar or lute.

viira brave, courageous, heroic. □ one who fights bravely and courageously against the fetters of mind.

viirácára noble way. □ an advanced form of Tantric meditation. □ southern Himalayas *term*. □ evolution of human beings to the status of gods and goddesses.

viirácárii a follower of viirácára Tantra. □ a tantric who adopts a particularly 'heroic' ideation while seeking to confront and overcome all mental weaknesses.

viirásana the brave and courageous posture.

Viireshvara another name of Lord Shiva.

viirya valour; the ability to command the moral forces and strike fear amongst the immoral forces; the ability to fill all entities with awe and reverence. □ semen. § *bt.* bhageśa.

vijátiiya bheda differences between species. □ *e.g.* the different trees in an orchard.

vijaya *m*. victory of a permanent nature when the enemy is completely destroyed.

vijiṇánamaya kośa subliminal mind. □ one of the layers of the unit mind. □ it is in this sphere that saṁskáras exist. □ sáttvaguńa is dominant, támoguńa is ordinary and rájoguńa is insignificant. § *rt*. janarloka of Brahma.

vikalatá vrtti the mental propensity of nervous breakdown. □ its controlling point is the anáhata cakra.

vikalpa the tendency of the mind to withdraw and flow introversively. □ see * saṁkalpa.

vikránti counter-evolution acheived by the application of force.

vikalpátmaka when due to firm determination what was planned is materialized in the practical field. § *syn*. apará vrtti.

vikśepii shakti a force that leads one away from the Supreme Being.

vikśipta distraction.

vikśubdha shúdra *lit*. disgruntled shúdra. □ one who in the vaeshya age is economically a shúdra but mentally a kśattriya or vipra. □ according to the law of the samája cakra or social cycle, when the warriors and intellectuals are reduced to the level of vikśubdha shúdras or manual labourers, as a result of exploitation during the vaeshya age, shúdra revolution occurs.

viksuraṅa radiation, emanation.

viluṅ́thana rolling.

vimukha anger, permanent displeasure. § *syn.* virúpa.

vinásha transformation through destruction. ☐ when an object is transformed and cannot be brought back to its original form. ☐ total destruction.

vináshaya násha means the returning of an object to its cause or change of form from an undeveloped form to a more developed one. But vinásha, is that kind of change by which the object may not be able to return to its original form.

viniita modest. ☐ one of the qualities of an ideal guru or preceptor. ☐ see * guru.

vipáka serving of reactions.

vipariita opposite.

viparyasta avastha stage of degeneration.

viplava revolution. ☐ *lit*. the flow that inundates everything. ☐ accelerating the movement of the social cycle by the application of tremendous force.

vipra intellectual. ☐ a person who controls others by his wits, a member of the intellectual social class. ☐ *dogm*. written as Vipra, a member of the highest caste in India. ☐ related colour - white.

viprapatti feeling that it is 'I' who does everything, and no one else. ☐ materialism is based on viprapatti.

viprocita sevá intellectual service.

virága to go beyond colour, to be uncoloured. § *syn*. vaerágya

Virát Puruśa Supreme Consciousness.

virát when the greatness becomes immeasurable, unfathomable.

virúpa 1. Displeasure; anger of a temporary nature. 2. A person who looks upon everything with benevolence or compassion.

viśa poison.

viśa vrtti the mental propensity of repulsive expression. ☐ its controlling point is located at the vishuddha cakra.

viśáda vrtti the mental propensity of melancholy. ☐ its controlling point is located at the maṅipura cakra.

visádaváyu melancholia. ☐ people suffering from melancholia always feel frustrated and depressed. Life loses all charm for them, and they unnecessarily believe that everyone dislikes and avoids them.

visarga aspirated letter in Bengali … represented in English by **h**.

viśaya object.

viśayarasa material pleasure.

vishála very big, but is able to be measured.

vishárada well-versed, in tantra and mantra. ☐ the preceptor must know which mantras are appropriate for which people, and which mantras are siddha mantras. ☐ one of the qualities of an ideal guru or preceptor. ☐ see * guru.

visheśa shakti special force.

visheśa special.

visheśa yoga special yoga.

vishuddha cakra cakra located in the throat region. ☐ fifth psycho-spiritual plexus composed of the thyroid and parathyroid glands and sixteen sub-glands. ☐ the acoustic root of vishuddha is haṁ. ☐ *fig*. a lotus with sixteen petals. § *bt*. cakras. § *rt*. 1. Ethereal factor. 2. Sárupya. 3. Vijiṇánamaya kośa. 4. Vyátireka. 5. Ekendriya. § *syn*. 1. Sidereal plexus. 2. Nakśattra maṅḍala.

vishva bháśá universal or world language. ☐ lingua franca.

vishva the universe.

vishvabiija the seed of the universe.

vishvádya the source of the universe.

vishvamáyá the creator of numerous differentiations.

vishvamohana one who attracts the universe.

vishvásha firm determination.

Viśńu vish - to permeate. ☐ the entity which permeates everything, which is present in each and every expression, in each and every emanation of this universe. ☐ Supreme Consciousness.

viśńu granthi solar plexus or anáhata cakra.

viśńumáyá shiváníi's inseparable all pervasive association with each atom of creation. § *bt*. shiváníi.

vistára expansion. ☐ one of the four limbs of Bhagavad dharma.

vitarka vrtti the mental propensity of overstating one's case to the point of garrulousness. ☐ *e.g.* # "suppose a person arrives at the Howrah railway station in Calcutta a little late and asks a well-dressed gentleman, "Excuse me, sir,

has the Uluberia local train departed yet?" The gentleman snaps angrily, "Is it my duty to keep information about the Uluberia local train? Am I a railway timetable? How idiotic! People like you make life hell for others. This is the reason the country is going to the dogs. What do you think I am, an enquiry office?" Another gentleman standing nearby says helpfully, "Were you asking about the Uluberia local? The train will leave from platform eleven in five minutes. If you hurry you'll catch it." # the first gentleman has an uncontrolled vitarka vrtti whereas the second gentleman has uttered pramita vák or balanced statements. In pramita vák only relevant words are used. □ its controlling point is anáhata cakra.

viváha marriage.

viveka conscience. □ spiritual discrimination. □ understanding what is real and what is unreal. □ when human beings discriminate between proper and improper behaviour and select the proper path. § *bt*. anáhata cakra.

viveka vrtti the mental propensity of conscience. □ its controlling point is located at the anáhata cakra.

Vopadeva famous Indian Sanskrit grammarian.

vraja the spirit of joyful movement.

vraja parikramá circumambulation in the psycho-spiritual sphere.

vrajagopála Vraja Krśńa - that entity who takes people forward with joy, amidst various expressions of bliss.

vrajati to move while enjoying spiritual bliss.

vratii one who has a mission to do some great service to humanity.

vriihi rice. □ briihi became rihi in Persian, which became risi in Old Latin and then rice in modern English.

Vrindávana located on the banks of the River Jamuna in the north of India. It was the place where Lord Krśńa, spent his childhood days. It has therefore become an important pilgrimage spot for the Hindus.

vrtti mental propensity, mental attitude.

vyána váyu or vital air that regulates the blood circulation and physical function of the afferent and efferent nerves. § *bt*. internal váyus.

vyápaka shaoca half bath.

vyápaka snána half bath.

vyápti expansion.

vyaśtí individual.

vyátireka gaining a certain degree of control over some psychic propensities for a while. □ the second stage of sádhaná. □ here the mental propensities are directed from the citta to the ahaḿtattva - doer "I". □ in this phase, one has established control over certain propensities, but is defeated by some other elements or enemies. At this stage the external pressures have decreased, because friends and relatives have become somewhat reconciled to the other-worldly pursuits of the sádhaka.

vyoma ethereal factor. □ the first and the subtlest of the five fundamental factors. § *syn*. ákásha.

Y y

ya the acoustic root of avishvása vrtti meaning lack of confidence, and is also the acoustic root of constant movement such as the movement of air.

yad eva bhavyamasti whatever will be, will be!

yadrcchá accident.

yajiṇa ritual sacrifice. □ service. □ four types of services: **1**. Pitr yajiṇa. **2**. Nr yajiṇa. **3**. Bhúta yajiṇa and **4**. Adhyátma yajiṇa meaning service to one's ancestors, to humanity, to lower beings such as plants and animals and to the Supreme Consciousness respectively.

Yajurveda religious and philosophical school. □ it emphasizes the use of ritual to gain the intercession of the gods. □ the second of the four Vedas, written entirely in India. □ from five to ten thousand years ago.

yakśa devayoni *m*. **yakśińii** *f*. positive microvita towards negative microvita. □ *myth*. those who were decent human beings and deeply spiritual, and used to collect money for a noble cause, but in the process of fundraising forgot Parama Puruśa and attached greater importance to

their fundraising at the cost of Parama Puruśa; that is, they remembered Parama Puruśa as part of dharma sádhaná and collected money for a great cause, and although Parama Puruśa was their reason for collecting money, it slowly became their dominant desire.

yama and niyama regulated conduct. □ ten principles of moral conduct. □ yama: **1**. Ahiḿsá - not inflicting pain on anybody by thought, word or action. **2**. Satya - the right use of words with the spirit of welfare. **3**. Asteya - non-stealing. **4**. Brahmacarya - to think about Brahma while doing work. **5**. Aparigraha - control over one's greed, not to over-accumulate since this physical world is limited. // niyama: **1**. Shaoca - purity, external and internal cleanliness. **2**. Santośa - a state of mental contentment. **3**. Tapah - the practice of penance in order to reach the goal. **4**. Svádhyáya - the clear understanding of any spiritual subject. **5**. Iishvara Praṅidhána - thinking that Iishvara is the Supreme Controller of every thing.

Yama *myth*. god of death.

yama regulated conduct. □ how a person should behave in relation to society.

yama sádhaná the first lesson of human conduct. □ the practice of the physical and psychic strata.

yantra symbol. □ complex machine which works under control and is capable of output.

yasha fame, reputation.

yatamána one who is making sincere efforts. □ the first stage of sádhaná. □ the mental propensities are directed towards the citta - objective mind, mind-stuff. □ it is a very difficult stage: there are two main difficulties: Internal and external. The internal difficulties are created by the untrained mental propensities, which behave like wild animals; they are known as ripus or enemies, and the external difficulties are known as páshas or bondages. The external troubles arise from concerned friends and relatives.

yati sannyásii. □ one who follows yama and tries to control himself or herself in every sphere.

yoga union of the individual consciousness with the Cosmic Consciousness. □ spiritual practice leading to unification of the unit átman with Paramátman or Supreme Consciousness. □ yoga can be defined according to the following three definitions. **1**. *Yogashcitta vrttinirodha* - the suspension of all psychic propensities is called yoga. Those who practise this type of yoga suppress the propensities of the mind forcibly, but once the psychic pressure is removed, the propensities of the mind return even more strongly and they resume their original state. Hence this type of yoga cannot lead to spiritual progress. **2**. *Sarvácintápariyágo niscinta yoga ucyate* - if the mind's propensities are suspended, then all the thought processes will automatically stop. But will this lead to supreme attainment? Certainly not. **3**. *Saḿyogo yogo ityukto jiivátmá paramátmánah* - When the unit consciousness and the Supreme Consciousness merge into one, that is yoga. This takes place when the spiritual aspirant establishes a relationship of sweet love with the Supreme Consciousness.

yogamáyá the force that elevates the microcosm to the level of the macrocosmic mind. § *bt.* shivánii.

yogamudrá yoga posture. § *syn*. yogásana.

yoga nidrá hypnosis.

yogásana yoga posture. § *syn*. yogamudrá.

Yudhiśthira undisturbed, unperturbed. □ one who remains steady in battle. □ represented by the aerial factor at the vishuddha cakra where matter ends and the other world starts. □ one of the five Páńdava brothers of the Mahábhárata; son of king Páńdu.

yuga *myth*. age or era. □ according to mythology there are four ages: **1**. Satya yuga - golden age. **2**. Treta yuga - silver age. **3**. Dvápara yuga - copper age. **4**. Kali yuga - iron age, age of darkness. This sequence represents the step-by-step decline of morality and spirituality.

yuga parivartana change in age.

yuga sandhi transitional period between two epochs.

Z z

zamindár tax collector. Originally collected land taxes for the king; gradually they became powerful landlords. □ zamindárs have existed in India since ancient times.

zamindáry system was established in India during the British period for tax collection. □ due to constant criticism the zamindáry system was abolished.

zen [*Japanese*]. the ancient Japanese method of meditation. □ the Sanskrit word dhyána became chan in Chinese, chan became chen in Korean, chen became zen in Japanese.

APPENDIX

ABBREVIATIONS

ACB	Advisory Committee Board
ÁM	Ánanda Márga
ÁMGK	Ánanda Márga Gurukula
ÁMIT	Ánanda Márga Institute of Technology
ÁMJAS	ÁM Jagrti School for indigent children
ÁMPES	ÁM People's School a) PDS People's Day School b) PNS People's Night School
ÁMPS	Ánanda Márga Pracáraka Saḿgha
ÁMSAI	ÁM Special Academic Institution
ÁMURT	Ánanda Márga Universal Relief Team
ÁMURT/EL	Ánanda Márga Universal Relief Team (Ladies)
ÁMUS	ÁM Universal Store
Antonym	Antonym
ASEAN	Association of South East Asia Nations
Avt.	Avadhúta
Avtká	Avadhútiká
BP	Bhukti Pradhána
BS	Block Secretary
bt.	Broader Term
co-co	Coordinated cooperation
col.	Colloquial(ly)
Co-op.	Cooperative
COS	Central Office Secretary
CSDK	Conduct Rules, Seminar, Duty and Kiirtana.
DC	Dharma Cakra
def.	Definition
DITS	District Secretary
DMC	Dharma Mahácakra
DMS	Dharma Mahásammelana
Doctr.	Doctrine
DPS	Dharma Prachar Secretary
DS	Dioceses Secretary
Econ.	Economics
ERAWS	Education Relief and Welfare Section
esp.	Especially
etym.	Etymology
EU	European Union
ex.	Example
excl.	Exclamation
f.	Female
fem.	Feminine
fig.	Figure/Figurative
form.	Formal
FS	Federation Secretary
GP	Girls Proutists
GS	General Secretary
GT	George Town Sector
GV	Girls Volunteers
Hist.	History
HK	Hong Kong Sector
HPMG	Hari Pari Mandala Gośthi
HPMG/L	Hari Pari Mandala Gośthi Ladies
i.s.	Inner spirit
IF	Intellectual Federation
IMF	International Monetary Fund
ind	Indeclinable
IRSS	Inspection Review & Structural Solidarity
ISMUB	Inspection Seminar Movements Utilization Board
Lat.	Latin
LF	Labour Federation
LFT	Local Full Timer
lit.	Literally
LPT	Local Part Timer
m.	Male
masc.	Masculine
metaph.	Metaphorical
MNL	Manila Sector
Mntr.	Mantra
MU	Master Unit

myth.	Mythology
n.	Noun
NHE	Neo Humanist Education
nt.	Narrower Term
NY	New York Sector
Old Lat.	Old Latin
Old Sans.	Old Sanskrit
Pali	Pali Language
PCAP	Prevention of Cruelty to Animals and Plants
Phil.	Philosophical(ly)
Phil. Doctr.	Philosophical Doctrine
PKB	Purna Kalin Bandhu
pl.	Plural
PMSA	Progressive Men Spiritual Association
PP	Purodhá Pramuka
PROUT	Progressive Utilization Theory
PRS	Public Relations Secretary
PS	Paṇcayet Secretary
Psyc.	Psychology
Ptnjl. def.	Pataiṇjali Definition
Ptnjl.	Pataiṇjali
PU	Proutist Universal
PWSA	Progressive Women's Spiritual Association
raj.	Rájasika
RAWA	Renaissance Artist Writer Association
RDS	Review Defect and Solution
Relig.	Religion
RM	**1.** Revolutionary Marriage **2.** Rector Master
RS	Regional Secretary
rt.	Related Term
RU	Renaissance Universal
San.	Sanskrit
sat.	Sáttvika
SB	Society Building
Sci.	Science
SD	Seva Dal
SDM	Sevá Dharma Mission
SEA	South East Asia
SF	Student Federation
SG	Secretary General
sing.	Singular
slk.	Shloka
SOS	Sectorial Office Secretary
SS	Sectorial Secretary
su-co	Subordinated cooperation
SWWS	Sectorial Woman Welfare Secretary
symb.	Symbol
syn.	Synonym
T.	Tantra
tam.	Támasika
Theol.	Theology
TP	Tour Program
UBP	Upa Bhukti Pramukha
UN	United Nations
USA	United States of America
UTC	Utilization Training Camp
v.	Verb
Ved.	Veda/Vedic
WT	Whole Timer
WWD	Women's Welfare Department
YF	Youth Federation

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E-D-U-C-A-T-I-O-N

Shrii Shrii Ánandamúrti gives a special significance to the word.

E Enlargement of mind

D DESMEP:

- D Discipline,
- E Etiquette,
- S Smartness,
- M Memory,

E English,
P Pronunciation.

U Universal Outlook,
C Character,
A Active habits,
T Trustworthiness,
I Ideation of the Great,
O Omniscient grace,
N Nice temperament.

KAOŚIKII NRTYA BENEFITS

1. Exercises all the glands and limbs from head to foot.
2. Increases longevity.
3. Makes for easy delivery.
4. The spine will become flexible.
5. Arthritis of the spine, neck, waist and other joints will be removed.
6. Gout in the spine, neck, hands and waist will be lost.
7. The mind becomes strong and sharp.
8. Irregularities in menstruation will be cured.
9. Glandular secretions will become regulated.
10. Troubles in the bladder and urethra will be cured.
11. Gives control over the limbs.
12. Adds charm and shine to the face and skin.
13. Removes wrinkles.
14. Removes lethargy.
15. Cures insomnia.
16. Cures hysteria.
17. Fear complexes will be removed.
18. Hopelessness will be lost.
19. Helps in self-expression and develops one's potentiality.
20. Spinal pain, piles, hernia, hydrocele in men, nervous pain, and nervous disability will be cured.
21. Cures kidney and gall bladder troubles, gastric trouble, dyspepsia, acidity, dysentery, syphilis, gonorrhea, obesity, thinness and liver diseases.
22. Increases the capacity to work until 75 -80 years of age.

PAIṆCADASHA (15) SHIILA

1. Forgiveness.
2. Magnanimity of mind.
3. Perpetual restraint on behaviour and temper.
4. Readiness to sacrifice everything of individual life for Ideology.
5. All-round self-restraint.
6. Sweet and smiling behaviour.
7. Moral courage.
8. Setting an example by individual conduct before asking anybody to do the same.
9. Keeping aloof from criticising others, condemning others, mudslinging and all sorts of groupism.
10. Strict adherence to the principles of Yama and Niyama.
11. Due to carelessness, if any mistake has been committed unknowingly or unconsciously, one must admit it immediately and ask for punishment.
12. Even while dealing with a person of inimical nature, one must keep oneself free from hatred, anger and vanity.
13. Keeping oneself aloof from talkativeness.
14. Obedience to the structural code of discipline.
15. Sense of responsibility.

SIXTEEN POINTS

1. After urination, wash the urinary organ with water.
2. Males should either be circumcized or keep the foreskin pulled back at all times.
3. Never cut the hair of the joints of the body.
4. Males should always use kaopiina (lauṇgoṫá).
5. Do vyápaka shaoca (half bath) as directed.
6. Bathe according to the prescribed system
7. Take only sáttvika (sentient) food.
8. Observe fast as prescribed.
9. Do sádhaná regularly.
10. Observe uncompromising strictness and faith regarding the sanctity of the Iśťa (Goal).
11. Observe uncompromising strictness and faith regarding the sanctity of the Ádarsha (Ideology).
12. Observe uncompromising strictness and faith regarding the sanctity of the Supreme Command.
13. Observe uncompromising strictness and faith regarding the sanctity of the Conduct Rules.
14. Always remember the content of your oaths.
15. Regular participation in the weekly dharmacakra at the local jágrti should be considered mandatory.
16. Observe C.S.D.K. (Conduct Rules, Seminar, Duty, Kiirtana).

SOCIAL NORMS

1. You should offer thanks to someone from whom, you are taking service by saying, 'Thank you'.
2. You should promptly reply to someone's namaskára in a similar way.
3. One should receive or offer something with the following mudrá: extend the right hand, touching the right elbow with the left hand.
4. One should stand up if any respectable elder person comes up to him/her.
5. When yawning, cover your mouth, and at the same time make a snapping sound with your fingers.
6. When talking, always use respectful words about someone who is absent.
7. Before you sneeze, cover your mouth with handkerchief or hand.
8. After cleaning the nasal duct, wash your hands. When distributing food, if you sneeze or cough, using your hand, wash your hands immediately.
9. After passing stool and using water, wash your hands with soap, rubbing the soap in the right hand first, and then cleaning the left hand with the right.
10. Before you come up to people who are engaged in talking, seek their permission.
11. You should not engage in private (organizational) talk in a train, bus or other public transportation.
12. Do not take another's article without his or her prior consent.
13. Do not use anything that belongs to someone else.
14. When talking, do not hit anyone with harsh or pinching words: say what you want to say indirectly.
15. Do not indulge yourself in criticizing others' faults and defects.
16. When you are going to a meeting with office personnel, you should seek prior permission, or send your identity card, or get verbal permission.
17. You should refrain from reading the personal letters of others.
18. When in conversation, give scope to others to express their views.
19. When you are listening to someone, make a mild sound now and then to indicate that you are listening attentively.
20. When speaking with someone, do not turn your eyes or face elsewhere.
21. Do not sit in a 'zamindáry posture' and dance your feet in a silly manner.

22. If someone you are going to speak with is writing at the time, do not look at his or her writing paper.
23. Do not put your fingers in your mouth and take them out repeatedly, and never cut your fingernails with your teeth.
24. During conversation, if you fail to understand something, humbly say, 'Excuse me, please.'
25. When someone is inquiring about your health and welfare, you should offer your cordial thanks to the person.
26. One should not go to another's house or call after 9:00 P.M.
27. If you must convey something negative to someone, you should use the words 'Excuse me' and then start your talk.
28. Before you take a meal, you should wash your hands and feet.
29. If you want to take honey, you should take it with water.
30. Do not talk standing before someone who is eating.
31. Do not sneeze or cough when you are at the dining table.
32. Do not offer a food dish to anyone with your left hand.
33. Do not take a bath or shower, or drink water, from a standing position.
34. Do not pass urine or stool from a standing position.
35. When your left nostril (iḍá nádii) is active you should take liquid food, and take solid food when the right nostril (piuṇgalá nádii) is predominant.
36. When your iḍá nádii is working predominantly, you should utilise the time for your sádhaná.
37. You should offer a drinking glass touching only its lower portion.
38. When you are serving drinking water to someone, first wash the glass with the help of your fingers, then without the help of your fingers, then fill it with water.
39. If you are sweating profusely at the time of taking food, you should remove the sweat with your handkerchief.

ÁNANDA MÁRGA'S
SOCIAL FUNCTIONS AND FESTIVALS

Ánanda Púrńimá / Vaeshákhii Púrńimá the full-moon day of the month of Vaeshákha (May). ☐ celebrates Shrii Shrii Ánandamúrti's birth's day.

Shrávańii Púrńimá the full-moon day of Shravána. ☐ celebrates the day of the first initiation given by Shrii Shrii Ánandamúrtijii.

Sháradotsava from the sixth day to the tenth day of the bright fortnight of Áshvina. ☐ Autumn Festival. ☐ *myth*. Durga puja.

1. Śaśt́hii Children's Day.
2. Saptamii Public Day, for all those who are not children.
3. Aśt́amii Fine Arts Day.
4. Navamii Music Day.
5. Dashamii Vijayotsava

Diipávalii / Kárttikii Amávasyá the new moon of Kárttika. ☐ as that night is the darkest night of the year, the celebration with fireworks and illumination symbolises the forces of light or vidyá, knowledge overcoming the forces of darkness or avidyá, ignorance.

Bhrátrdvitiiya the second day of the bright fortnight of Kárttika. ☐ Brotherś Day.

Navánna any full-moon day of the season when the major crop of the area is harvested.

New Year's Day the first day of the international-calendar year ☐ *ex*. 1st January, and also the first day of the local-calendar year.

Vasantotsava / Phálgunii Púrńimá the full-moon day of Phálguna. ☐ Spring colour festival.

Niilakańt́ha Divasa February 12. ☐ niila = bleu kańt́ha = throat. Niilakańt́ha the one who has swallowed so much poison that made his throat blue. ☐ commemorates the day Shrii Prabhat Raiṇjan Sarkar was poisoned while he was inside the Bankipore Central Jail, Patna, India, it was 1973.

Dadhiici Divasa March 5. ☐ commemorates the death of all those killed while serving the ideology of Ánanda Márga. ☐ on the 5th of March 1967 Ánanda Nagar the headquarter of Ánanda Márga was attacked and 5 Acaryas were killed; that was the first time ácáryas faced such a fate.

Prabhát Saḿgita Divasa September 14. ☐ celebrates the first song composed by Shrii Shrii Ánandamúrti, which thereafter became a collection of 5018 songs named Prabhát Saḿgiita.

Maháprayána Divasa October 21. ☐ commemorates Shrii Shrii Ánandamúrti's physical departure, it was 1990.

UPDATING THE ÁNANDA MÁRGA DICTIONARY

With this pre-edition we humbly request all the readers to help update the dictionary. We will gladly add your suggestion in the next issue.

Please select missing words or update the existing one. Indicate the reference: books, magazine, tape, video, heard from Shrii Prabhat Raiñjan Sarkar, etc.

Please e- mail to: amdictionary@eudoramail.com

Word _____. Meaning _____ _____
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